甘桑石刻文

摹片及字符集

班弨 著

广東省出版集團
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序 言

甘桑石刻文是新近在广西壮族自治区平果县马头镇感桑村内桑屯发现的一种石刻古文字。经初步分析，目前能清晰辨认和描摹的字符有1 028个，此外尚有数百个字符未能清晰辨认。由于目前只是地表收集及试探性发掘，因此可以相信如果能有进一步的发掘将会有更多的发现。然而仅就已经收集到的石刻而言，可以认为甘桑石刻文是甲骨文发现以来最为重要的古文字发现之一。甘桑石刻文的发现，为中华民族增添了一种古文字。可以预言，甘桑石刻文将会对我国乃至世界的古文字发展史的研究产生重大的影响。对这种新发现古文字的研究，必然是中国语言文字工作者义不容辞的历史责任。

南粤地区自古以来是古百越民族生活栖息之地。但长久以来，我们对百越先民的研究一直缺乏直接的档案材料。关于古代百越民族的生活情况，我们现在只能够通过一些汉语古籍的记载，以及现存语言、文化遗留下的“蛛丝马迹”来逐步探索当时的情况。甘桑石刻字符的发现，有可能改写古代百越民族一直以来没有直接档案材料记录的历史。通过甘桑石刻文的研究，我们能够更直接、更清楚地了解到古代百越民族的生活、生产情况。甘桑石刻文的研究成果对研究南方相关民族和南方地区的文化来说，也会有重大的意义和价值。

甘桑石刻文的研究工作目前正处于起步阶段，此前尚未有相关的研究成果发布。现在刊印的《甘桑石刻文摹片及字符集》，就是此项新发现古文字的第一部著作。作者班弨教授在这部著作中做了三项工作：一、制作了石刻文全部摹片；二、制作了石刻文编码字符集；三、阐述了作者对甘桑石刻文的初步研究结论。作者的这三项工作都是开创性的，是真正的原创。书中关于石刻文的章法（上下左右）、摹片、字符为后续研究奠定了必不可少的基础。书中关于甘桑石刻文性质的初步结论，可以成为进一步深入研究的基础或借鉴。

班弨教授长期从事汉藏语系特别是壮侗语族的语言、文化、历史的研究，功底深厚，视觉敏锐，创新力强。这部具有首创意义和基础作用的著作问世，值得祝贺，值得重视。我更愿意在此呼吁人们对甘桑石刻文这一人类文明的新发现给予更多的关注和重视，并且热切期待有更多的关于甘桑石刻文的研究成果发布。

是为序。

戴庆厦

2013年3月

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一、甘桑石刻文初步研究

（一）甘桑石刻文的发现

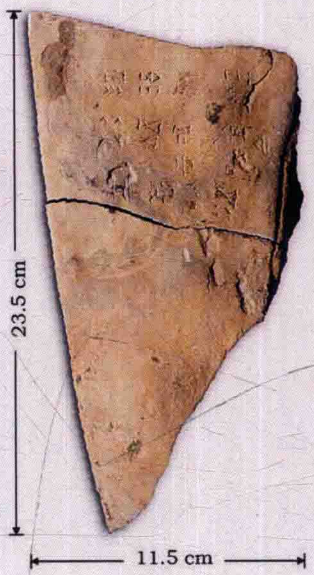
甘桑石刻文是指在广西壮族自治区平果县马头镇感桑村内桑屯发现的古文字石刻。“甘桑”（亦即“感桑”）为壮语地名，其意是“高处的岩洞”，因该地山上高处有岩洞而得名。

甘桑石刻文是新发现古文字。其发现的过程，平果县政府的相关资料介绍如下：甘桑石刻文由当地村民潘荣冠首先发现。潘氏自2006年10月至2011年10月在耕地中发现并收集有刻画符号的石片20多片。潘氏有初中文化，虽然不解石刻上的文字，但知其有特定意义。潘氏数次带着有刻画符号的石片前往平果县城、百色市找有关部门鉴定。广西骆越文化研究会会员冯海华察看后，认为这可能是古骆越人的文字，并将情况汇报广西骆越文化研究会。2011年12月19日，广西骆越文化研究会的专家来到发现石刻文的地点考察，采集到数十片石刻。在此基础上，由广西壮族自治区文物考古所主持，百色市右江民族博物馆、平果县博物馆协助，共同对甘桑石刻文遗址进行试掘。该项工作从2012年2月17日开始，历时4个多月。在平果县政府领导的大力支持和帮助下，试掘工作取得了优异成果①。

下图为甘桑石刻文发掘现场及石刻文实物图片（照片为平果县博物馆提供）：

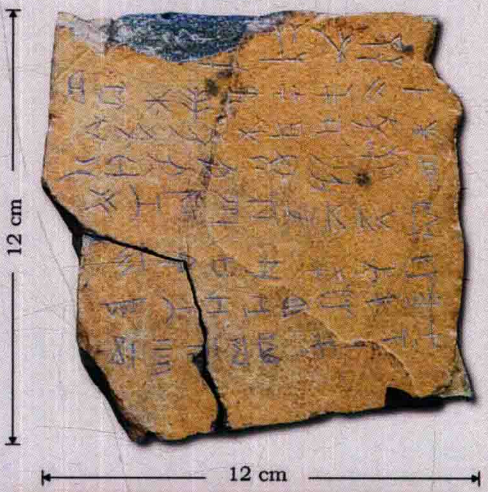
①据《土俗古字，石破天惊——壮族土俗字习俗学术研讨会资料》，中共平果县委宣传部，2013年1月25日。

甘桑 004　地表采集
时间：2011年12月19日



甘桑 006　地表采集
时间：2011年12月19日

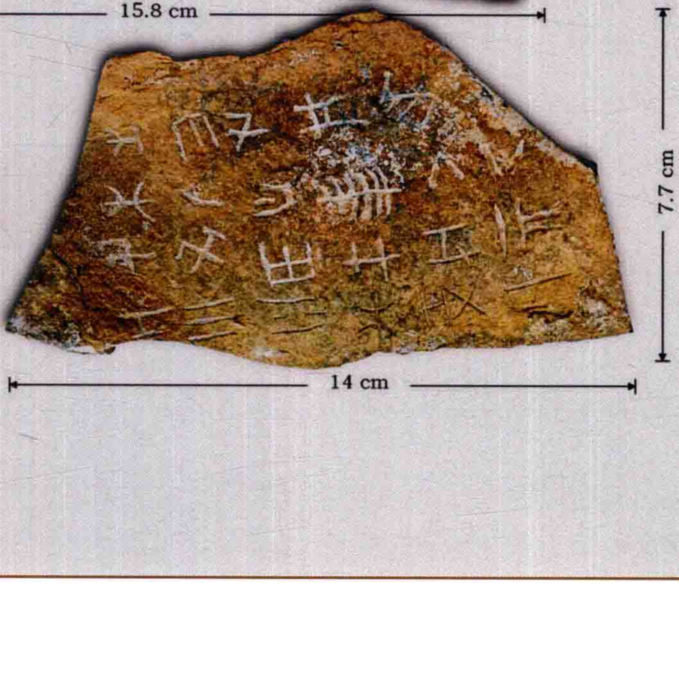
甘桑 005　地表采集
时间：2011年12月19日



甘桑 007　地表采集　时间：2011年12月19日

甘桑 011　地表采集　时间：2011年12月19日

甘桑 008　地表采集　时间：2011年12月19日



甘桑 009　地表采集
时间：2011年12月19日

甘桑石刻文的发现将对我国乃至世界的古文字学、历史学、民族学产生重大的影响。这一重大发现首先应当称赞平果县和广西的有关部门和人士。他们卓有成效的工作为后续研究打下了坚实的基础。

甘桑石刻文是刻写在石片上的文字，所用的石片属于叶岩。叶岩成片状，表面较平整。甘桑石刻文所用的叶岩基本上属于砂质叶岩，质地较易于刻写。

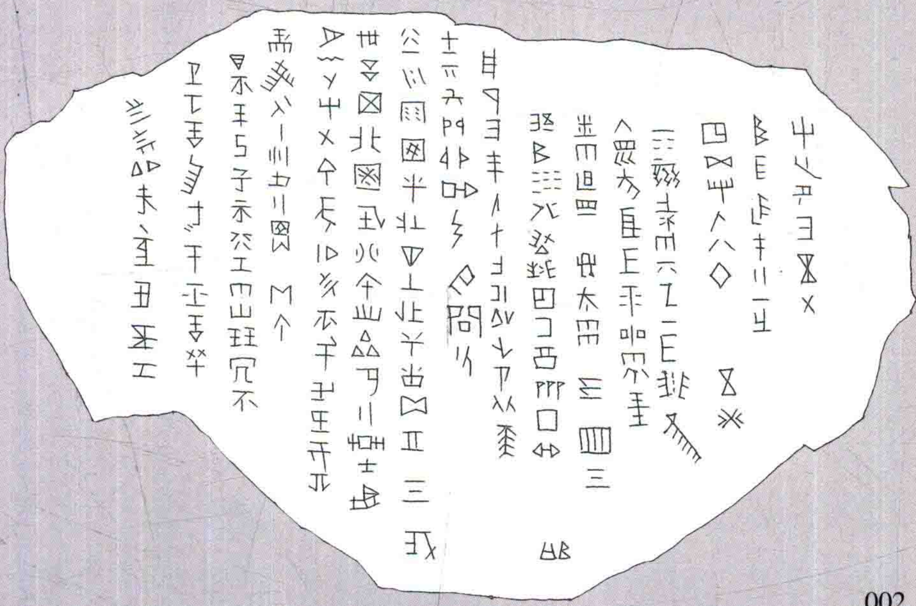
甘桑石刻文的年代。据桂林岩溶所^{14}C测定，剖面第五层（钙化）为3 680±172年；剖面第四层（贝壳）为2 950±167年[①]。广西方面目前正在请国家有关机构就甘桑石刻做进一步的测定。

目前收集到的甘桑石刻数量是：刻有字符的石片实物（藏平果县博物馆）共44件。其中地表采集31件（含最初发现者采集及考古人员采集），民间收集5件，发掘所得8件（含有石刻文字的石锛一件）。这些石刻最大的一片是105厘米×50厘米，最小只有几平方厘米。其中刻字最多的一片约有200个（有些字暂无法辨认），最少的只有几个字（碎片）。目前可清晰辨认和描摹的字符1 028个，另外尚有数百个字符未能清晰辨认。我们相信，随着发掘工作的进一步展开，甘桑石刻及其字符的数量将会进一步增加。

本书研究资料来源：广西平果县博物馆收藏的全部古文字石刻实物以及该博物馆提供的相关图片；本书作者实地考察发掘现场及与相关专家交流获得的资料；平果县委宣传部印发的《土俗古字，石破天惊——壮族土俗字习俗学术研讨会资料》（2013年1月25日）。

甘桑石刻文实物照片及摹片（照片为平果县博物馆提供，摹片为本书作者组织描摹制作。平果县博物馆对甘桑石刻实物作了编号，本书制作的石刻文摹片及字符以该编号为基础编码，下同）：

①据梁庭望《甘桑刻画文——古骆越文字光照千秋》，壮族土俗字习俗学术研讨会论文提要，广西，平果，2013。



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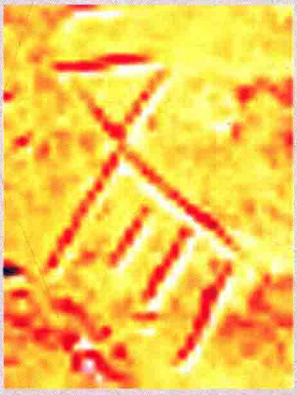
（二）甘桑石刻文的章法和笔法

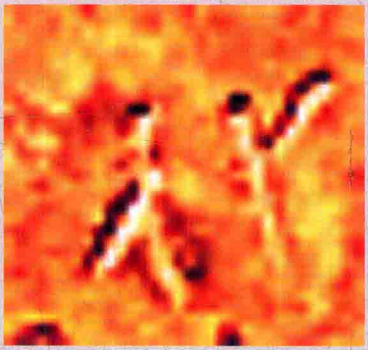
要研究和解读甘桑石刻文，第一道门坎就是石刻文的章法问题。人们初看这些石刻文并不知道上下左右，也不知道从何处读起。这就是章法问题。笔者此前未看到任何有关这个问题的论述，但这一问题必须首先解决，否则研究和解读就无从谈起。根据甘桑石刻文的实际情况，要解决章法问题可从以下两个途径入手：

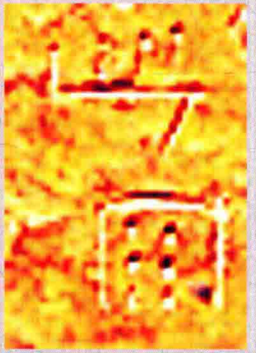
其一，分析石刻文的字形结构和笔法。甘桑石刻文从字形上看是方块字。各个字符所占的空间基本上是一个方块。字与字之间没有标点符号。甘桑石刻文字体规整匀称，笔划一笔到底。说明这种文字发展相当完善，刻写者技艺娴熟。下面这个字（多处出现）有助于认识甘桑石刻文字的“上”、“下”：



这个字符当是表示某种动物。那么根据认知规律和人体工程学原理当是先写头部、先上后下，由此可推断甘桑石刻文一行字的上、下（亦即先后）。

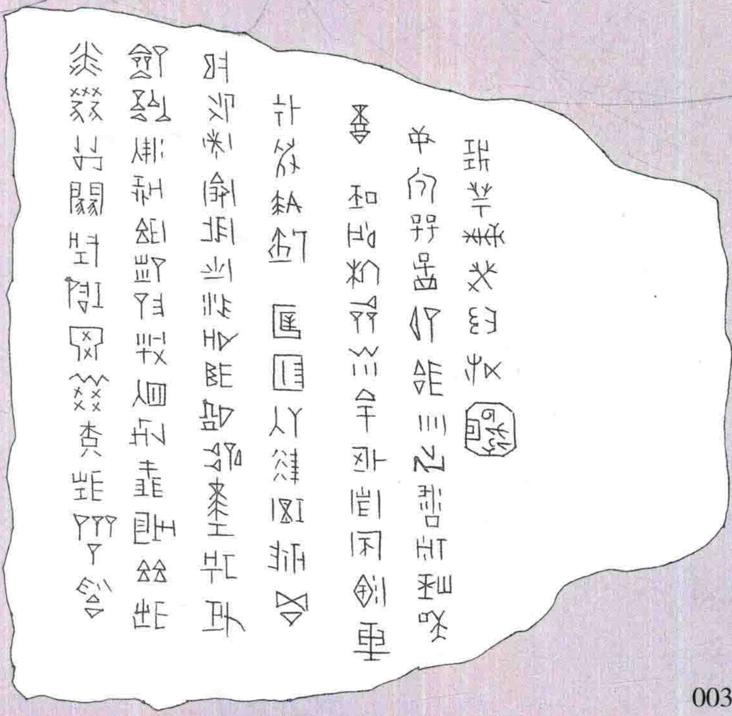
再看下面的字符，注意其笔法特点：

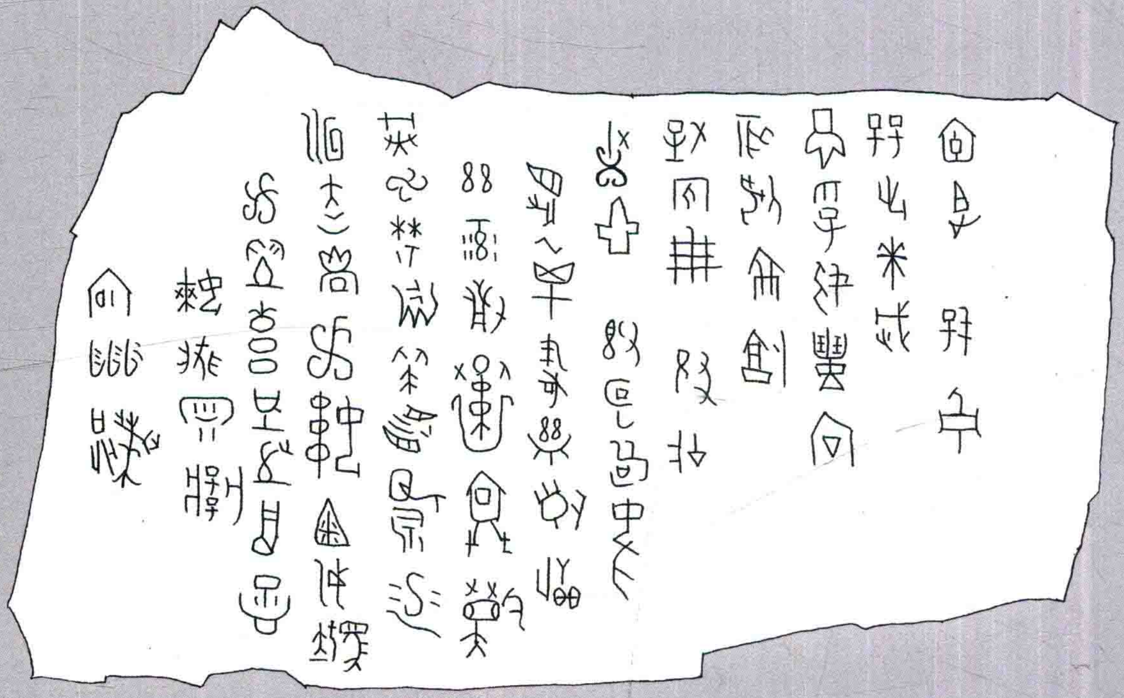




经放大后可以看到，其中直笔（竖笔）起头部位较深较粗，收笔部位则较浅较尖。这非常符合书法和篆刻的规律。同样，根据人体工程学原理可以判断字的上、下关系。

其二，分析石刻文的布局。先看下图（摹片）：





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这两件石刻中（姑且认为一件就是一“篇”），左边写满，而右边有一定的空余。这应该是先从左边写起、内容写完为止所造成的。而这样的布局特点在甘桑石刻中是明显的。

将以上二项综合考虑，我们初步确定了甘桑石刻文的章法即上下左右关系（如摹片图所示），并据此对全部甘桑石刻文进行了编码。

然而笔者同时认为，甘桑石刻文的章法即上下左右关系的最终证据必须在一定篇幅（跨行）的释读之后才能得到。

（三）甘桑石刻文的性质——一种表意的古壮侗文

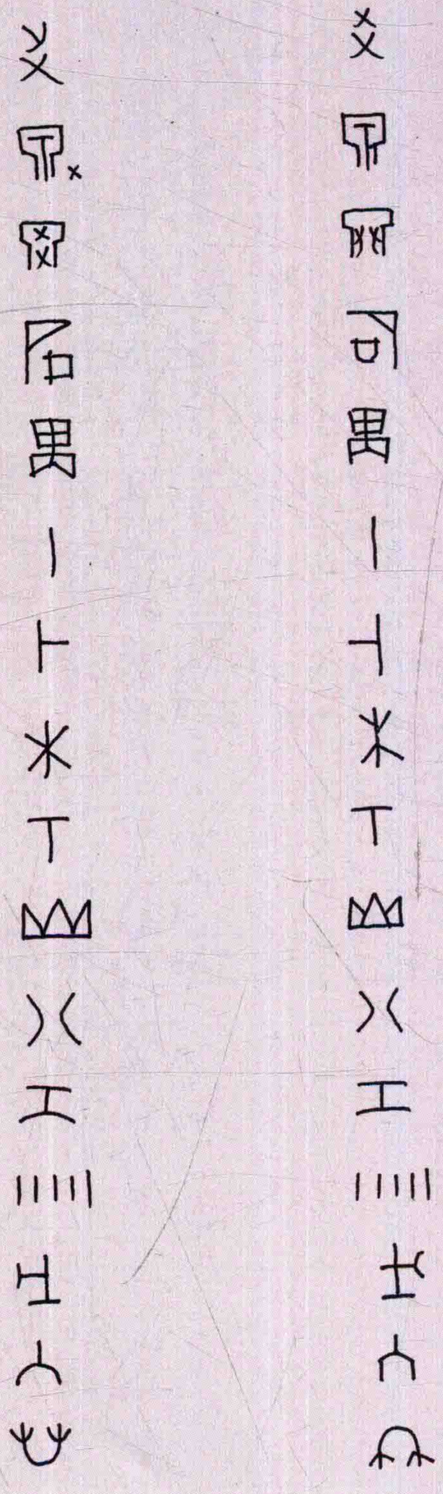
如前文所述，甘桑石刻文在外在形态上属于方块文字，再加上其“横平竖直”的笔划特点，人们在思考其性质和来源时，很自然地将其与汉字（甲骨文）联系起来。当发现其不可读之后，又将其与国内其他相关文字（如纳西文、彝文、水书等）联系起来。事实上，这些联想不能说完全没有一点依据。但是，正确的结论必须建立在科学的分析和翔实的证据基础之上。

下面将甘桑石刻文与相关文字作比较，以提出初步结论。

1. 甘桑石刻文与甲骨文

从形态上来说，甘桑石刻文与甲骨文有可比性，比如两者都是方块字，直笔、撇、捺普遍，部分字有明显的上下、左右结构等。经笔者逐字比较，可列举的甘桑石刻文与甲骨文相似的字符如下：

甘桑石刻文　甲骨文　楷书



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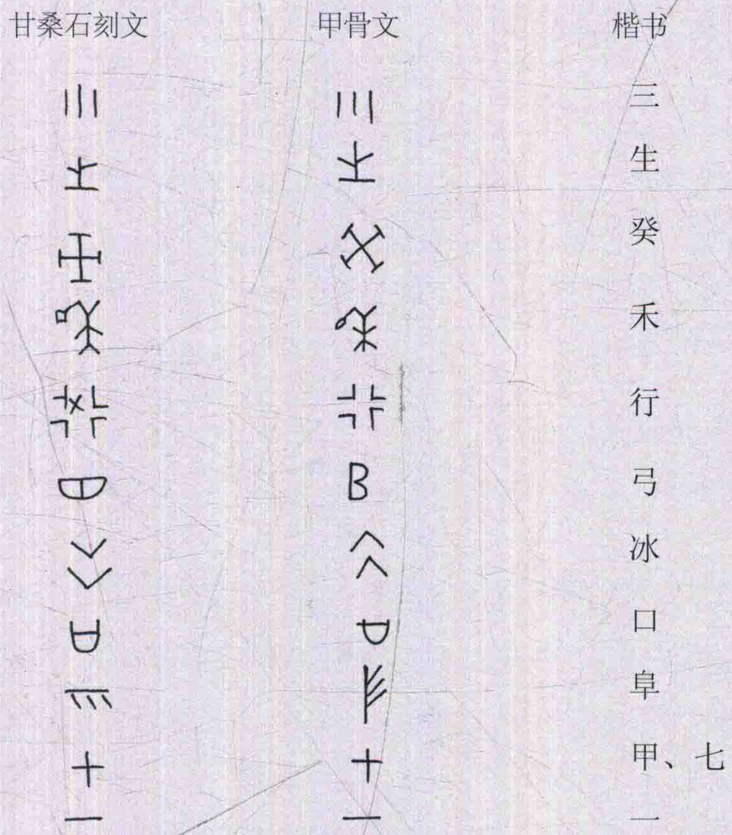


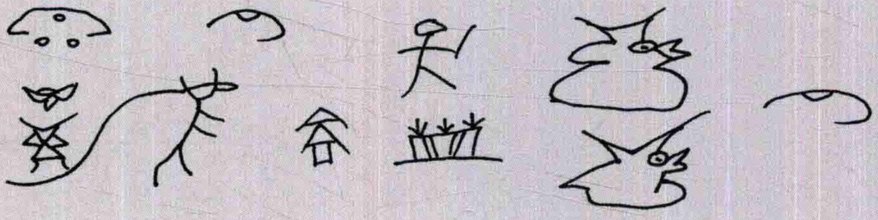
以上两种文字相似或相同的字符很容易让人产生两者同源的想法。然而，支持这种想法的证据非常脆弱。理由是：其一，两种文字相同或相似字符的数量太少，不足以解读甘桑石刻文的任何词语，更毋论句子；其二，两种文字相同或相似的字符基本上是笔划比较少的字符，而笔划复杂的字符则找不到关联的字符。这就无法排除两者偶然相似的可能性；其三，甲骨文中最常见的象形字以及部首如人、木、水、手等均未见于甘桑石刻文。很难想象与甲骨文同源的文字会不采用那些甲骨文中最常见的象形字以及部首。

因此，笔者认为，没有足够的证据支持甘桑石刻文与甲骨文具有同源关系。

2. 甘桑石刻文与纳西文

纳西文包括东巴文（含玛丽玛萨文）、哥巴文。其中东巴文“高度象形”，与甘桑石刻文殊不类，而

且两者的章法和笔法完全不同：

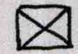
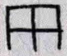
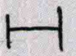
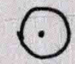
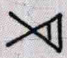
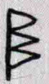
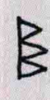
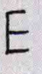


哥巴文属于音节文字。甘桑石刻文中有某些字符与哥巴文相似：

（日）、 （来）

看起来甘桑石刻文中数量很少的某些字符与哥巴文字相似只是偶然现象。

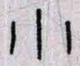
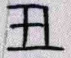
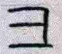
玛丽玛萨文。玛丽玛萨文是东巴文的派生文字。下面是甘桑石刻文与玛丽玛萨文的一些相似字符：

甘桑石刻文	玛丽玛萨文	玛丽玛萨文字义
		十
		田
		圈
		碗
		母
		树
		茶
		翅膀
		麻

甘桑石刻文与玛丽玛萨文的相似字符也不能说明两者的渊源关系。

3. 甘桑石刻文与彝文

彝文也是一种音节文字。甘桑石刻文中与彝文相似的字符如下：

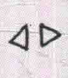
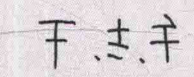
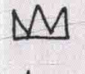
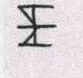
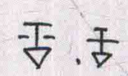
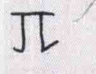
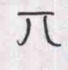
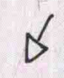
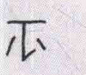
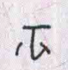
甘桑石刻文	彝文	彝文字义
		三
		独子
		父
		癸

彝族文字是发展较完备的文字系统，有8 000～9 000个字符。而在甘桑石刻文中能找到的两种文字相同或相似字符的数量太少，不足以解读甘桑石刻文的任何词语或句子。而且两者相似的字符笔划较简单，而笔划复杂的字符则找不到关联字。这也就无法排除偶然相似的可能性。

因此，笔者认为甘桑石刻文与彝族文字也没有渊源关系。

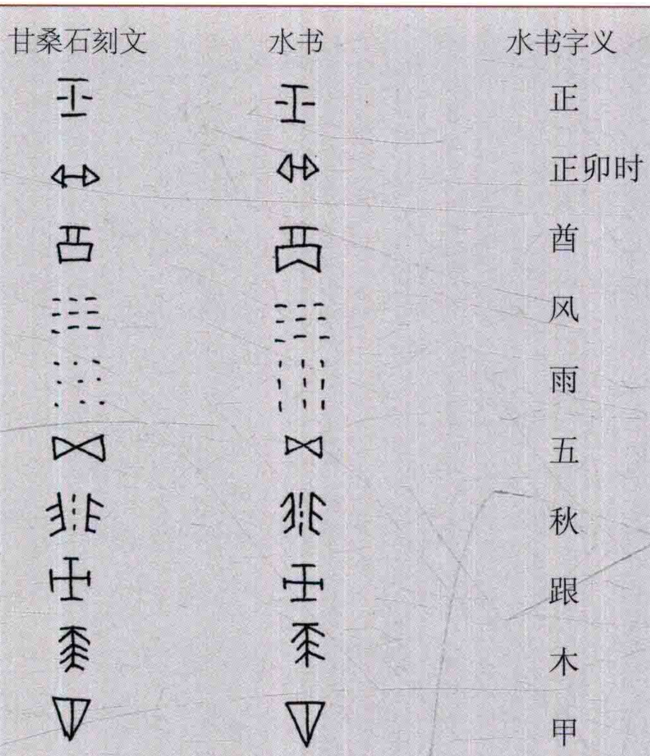
4. 甘桑石刻文与水书

甘桑石刻文出土后，曾有消息称有水族人士（水书先生）认为甘桑石刻文与水书类似并能认读其中的部分内容。此消息目前未经证实。科学的办法还是要将两种文字逐字对照研究，不能凭印象下结论。下面是甘桑石刻文与水书相同或相似的字符：

甘桑石刻文	水书	水书字义
		亥
		卯
		未
		八
		午
		戌
		太阳
		土
		山
		鲁封（时间名）
		丑
		子
		十
		吉
		壬
		七
		休显（时间名）
		大
		梭标
		戌

甘桑石刻文　水书　水书字义

- 卦
- 怪物
- 年
- 戊
- 门
- 火
- 方
- 宽
- 地、代、第
- 堂
- 取走
- 牲口
- 沙朋（时间名）
- 辰
- 癸
- 巳、东南方
- 水田
- 女
- 丁



水书字符400余个[①]，主要用于占卜、祭祀。其他出土的古文字（如甲骨文等）也主要用于这方面。我们认为甘桑石刻文的主要内容也应当是占卜、祭祀等。甲骨文、甘桑石刻文字较多，内容当较广泛。而水书由于使用范围很有限而且日渐缩小，水书当是处在衰变的过程中。从上面列出的相同或相似字符来说，数量略多（相对于甘桑石刻文与甲骨文、纳西文、彝文的比较而言），但如果仅是孤立的字例仍很难证明两者的渊源关系。

5. 以水书为线索对甘桑石刻文的释读尝试

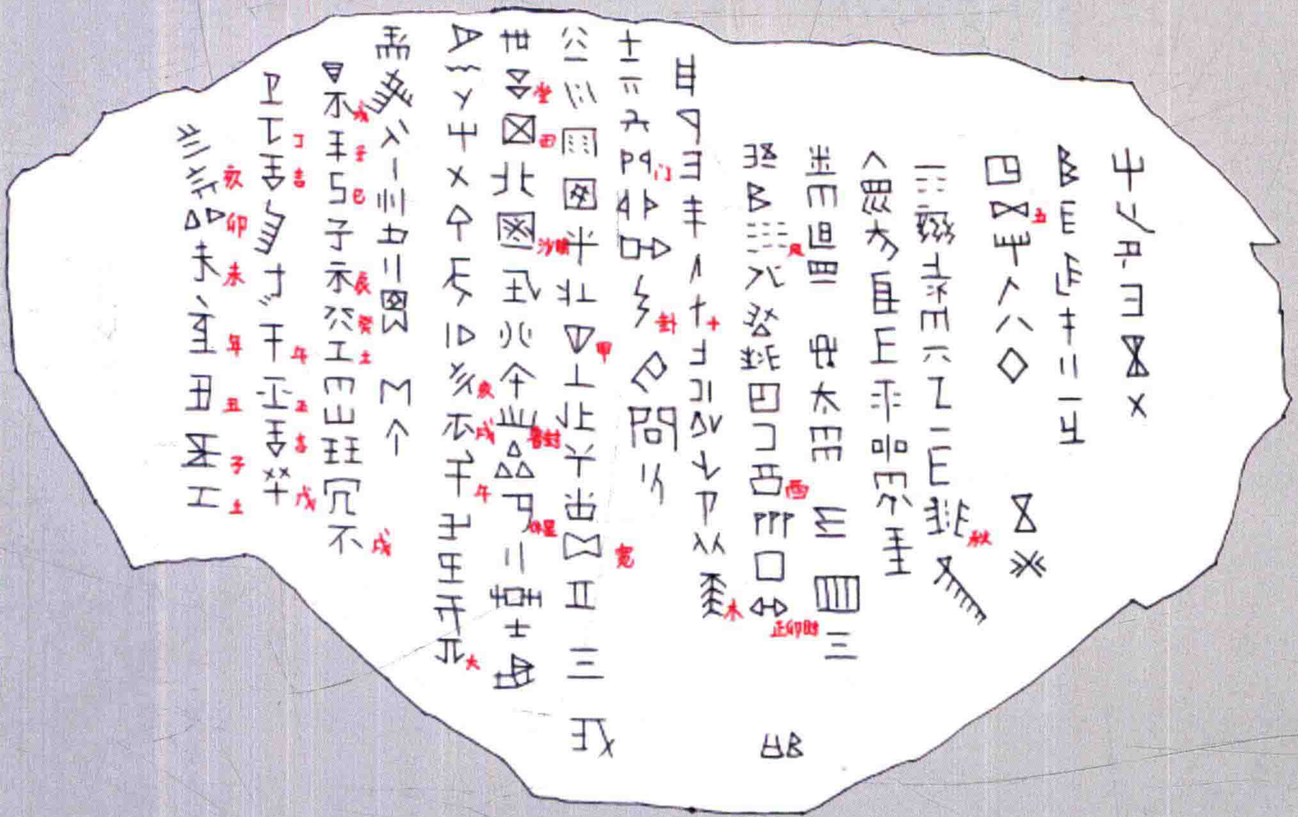
要证明水书与甘桑石刻文的关系，必须在词语和句子层面上找到证据。

经反复描摹、逐字分析比较（包括与水书文本的分析比较），我们发现002号石片和004号石片的情况

①据《水书常用字典》，韦世方编著，贵州民族出版社，2007年9月。

比较耐人寻味。

下图是根据水书中相同或相似的字符对002号石片的标注：



002

在同一块石片上，同一内容（关于天干\地支和其他时间名称）在两种文字中有关联的字符共28个。这恐怕很难用偶然性来解释。尤其是水书“鲁封”、“休显”、“沙朋”这三个表示特定时间名称的字符的形、音、义都非常特别，从何而来？我们现在在甘桑石刻文中看到，笔者认为这很难用偶然性来解释。

004号石片甘桑石刻文的左起第一行似乎可以根据水书标注连接成句：

卦：东南方的水田壬午(日)吉利。

此句水语读音：ʔbjiŋ^{35} ʔɤa^{35} ɕi^{52} ȵum^{31} ŋo^{31} ʈət^{55}。

壮语读音：　pe:ŋ^{1} na^{2} ɕi^{6} ȵum^{2} ŋo^{4} kat^{7}。

（壮侗语修饰成分在中心词之后，故“田东南”可释读为“东南方的水田”）

6. 关于甘桑石刻文性质的思考

如前文所述，目前尚没有明确的证据显示甘桑石刻文与甲骨文、纳西文、彝文具有渊源关系。而甘桑石刻文与水书则具有一些耐人寻味的关系证据。

不过，甘桑石刻文与水书显然不是在同一个历史平面上，更不是等同关系。理由是：

首先，从时间上来说，甘桑石刻文属上古时期，而我们今天看到的水书是近现代的作品。两者的时间差极大。

其二，甘桑石刻文的多数字符，尤其是笔划复杂的字符，未在水书中找到。

其三，甘桑石刻文字数多，水书字数少。甘桑石刻文字符笔划较复杂，水书字符笔划较简单。

其四，虽然上文列举了两种文字的共通之处并以水书为线索对甘桑石刻文作了解读的尝试，但主要内容仍无法释读。由此看来两种文字的距离是遥远的。

因此，笔者认为：甘桑石刻文是比水书古老得多的文字系统。水语在谱系分类学上属壮侗语族侗水语支。根据语言谱系分类学的原理，同一语族的诸语言均由同一祖语分化而来。也就是说今天的壮语、水语、侗语等均由同一祖语即古壮侗语分化而来。根据中国各民族的历史发展进程，古壮侗语的存在（也可以说是古壮侗族的存在）当在上古时期。这与甘桑石刻文的年代是吻合的。因此，基于上文所揭示的事实，我们初步认为，甘桑石刻文是一种古壮侗文。这可以很好地解释甘桑石刻文与水书的关联：甘桑石刻文（古壮侗文）的盛行时期是古壮侗语未分化的时期。水语从古壮侗语分化出来之后仍沿用了一部分古壮侗文字符。随着历史的发展变迁，水语的文字水书逐渐变化、简化。并且，水书的使用范围逐渐缩小，字符也逐渐萎缩。这就是我们今天看到水书与甘桑石刻文有一定的关联却不能释读的原因。

关于古壮侗族、古壮侗语的分化历史及证据是极为复杂的课题，当另文讨论。

甘桑石刻文性质的另一个问题：表音文字还是表意文字。统观前文的分析，甘桑石刻文没有明显表示音节或音素的特征（有些字符以水书为线索认读的话是多音节的）。甘桑石刻文有象形的字符、“指事”或“会意”的字符，但看不出有形声字（甲骨文有部分形声字）。因此，我们初步认为，甘桑石刻文是一种表意文字（亦称意音文字）。

综上所述，关于甘桑石刻文的性质，我们的初步结论是：甘桑石刻文是一种表意性质的古壮侗文。

甘桑石刻文由于发现时间不长等原因，目前尚未引起学术界足够的重视(大多数语言文字学者甚至并未得到消息)。我们将初步研究成果发布出来，意在抛砖引玉，并为其他研究者提供必要的基础。

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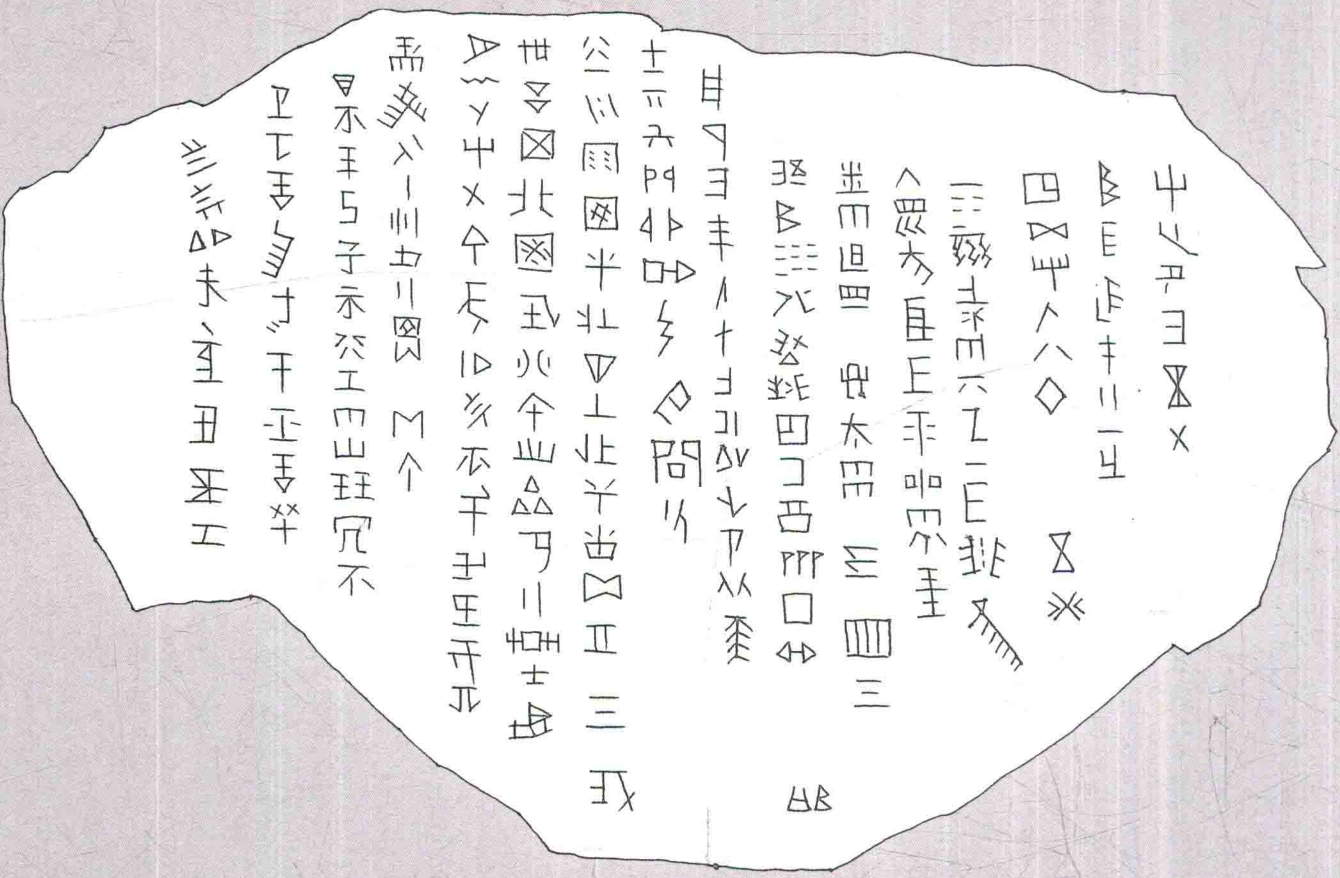
二、甘桑石刻文摹片集



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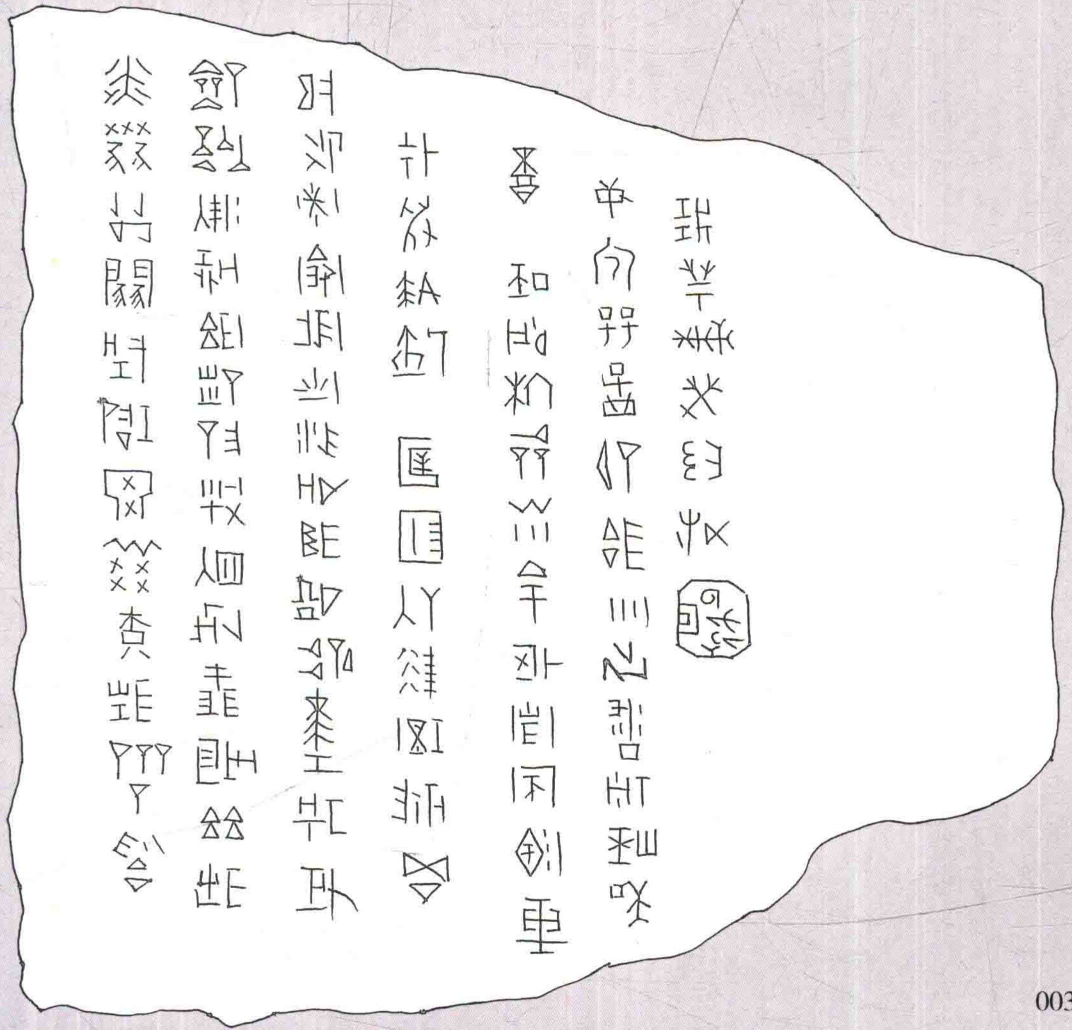

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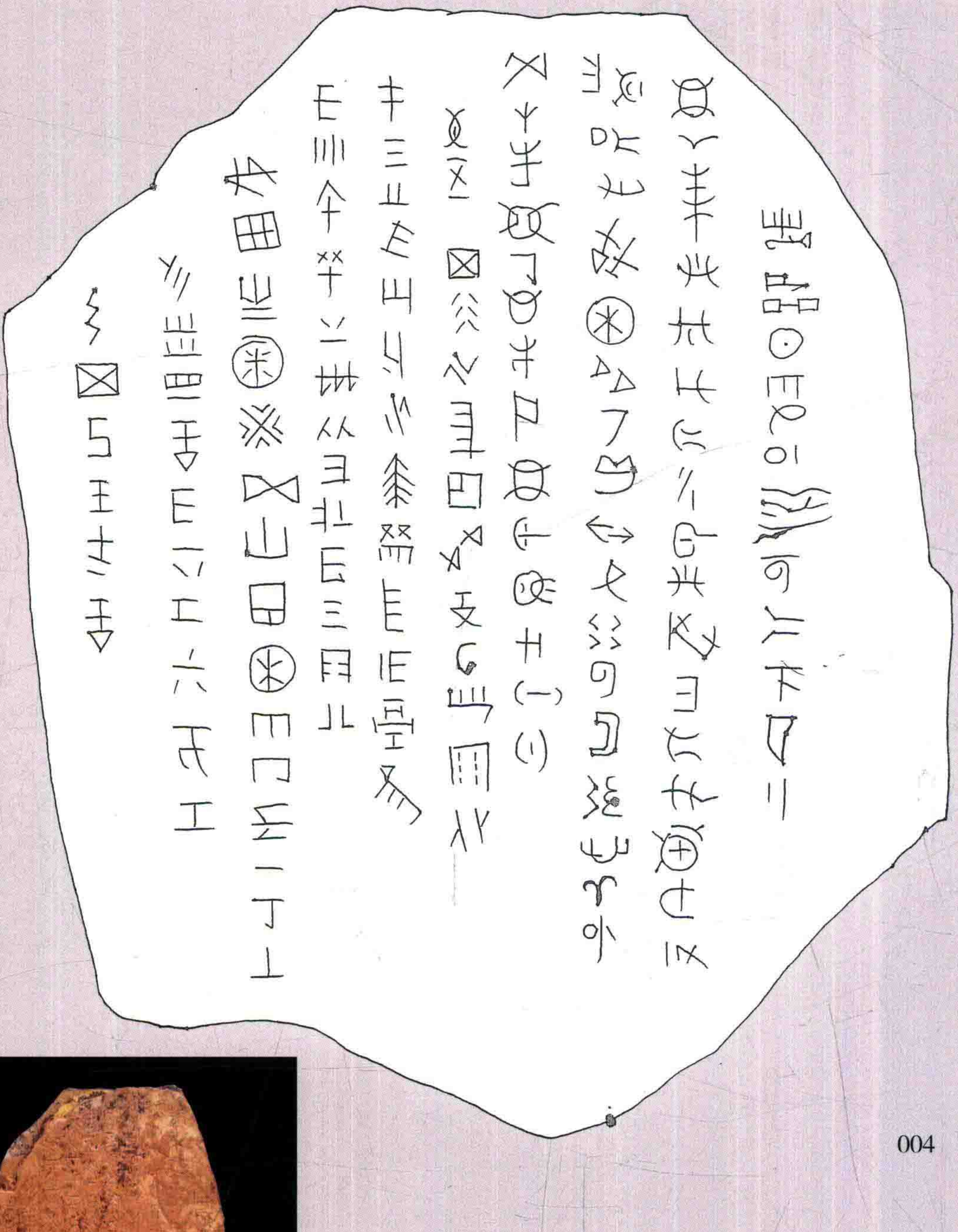

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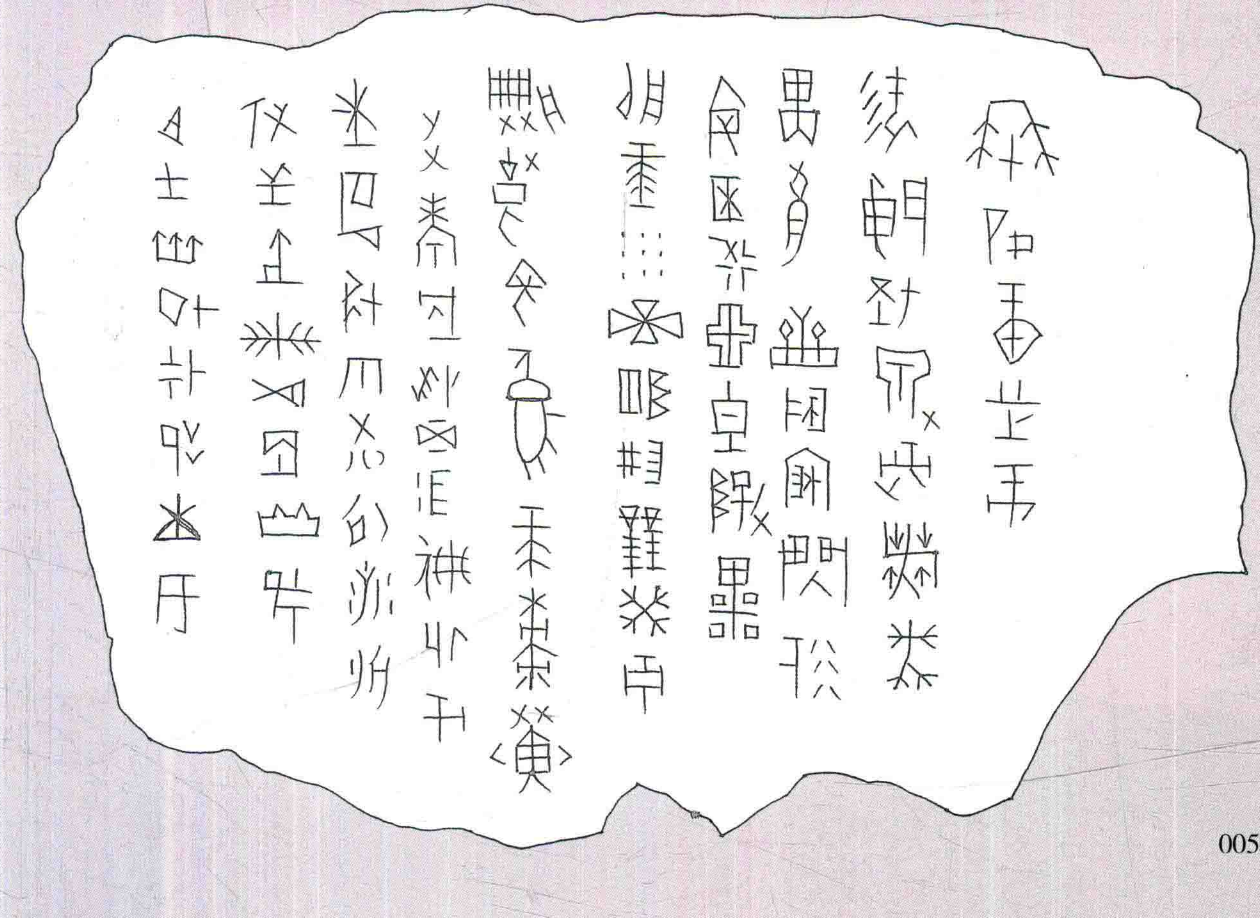

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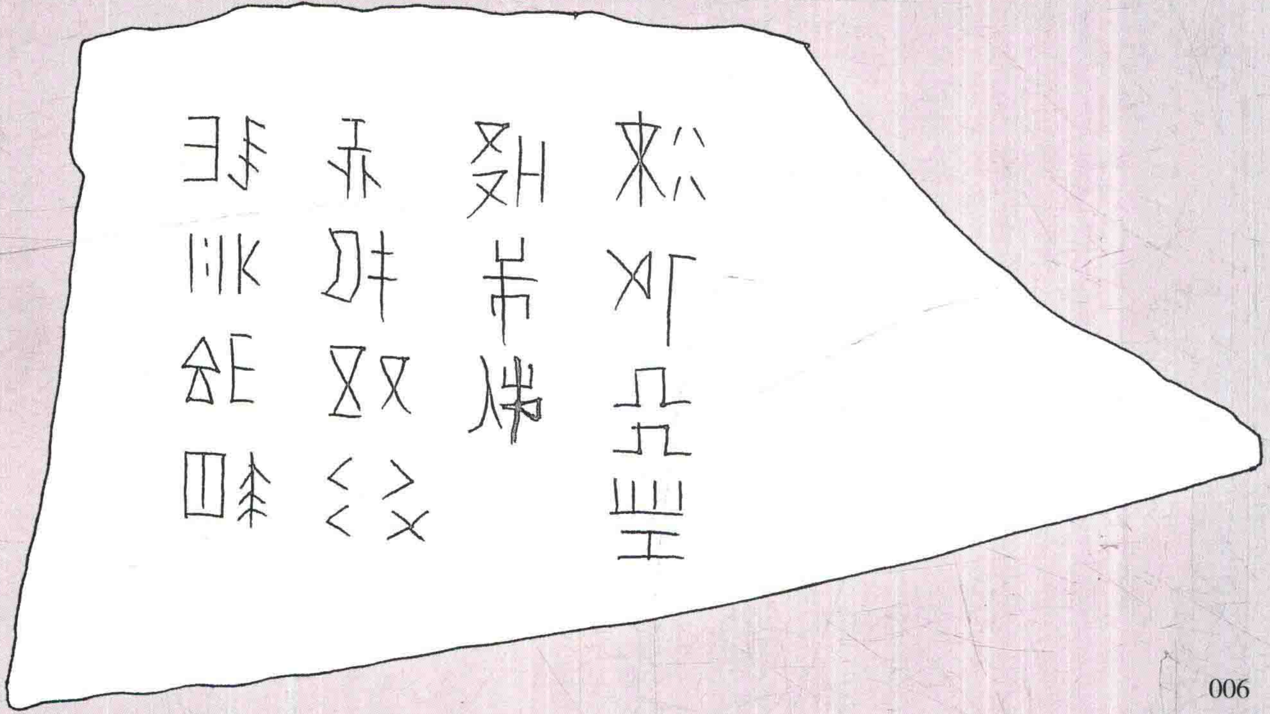

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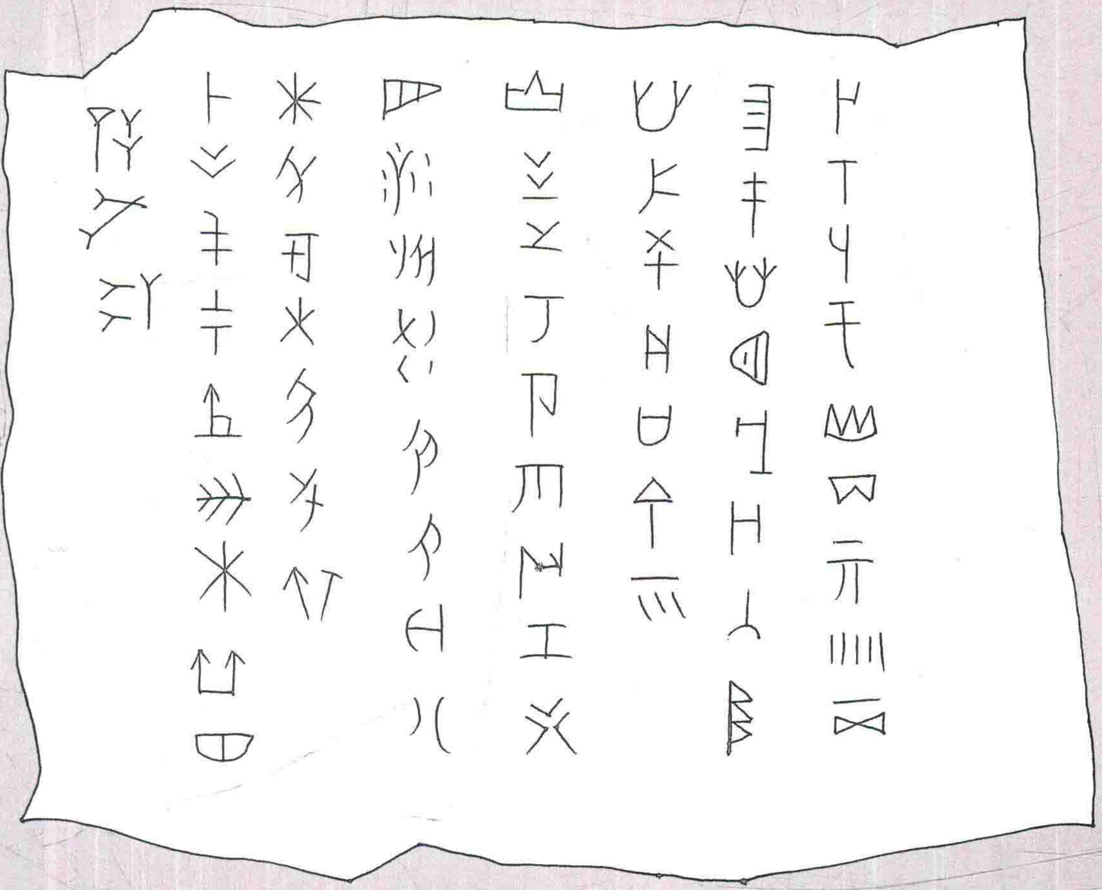

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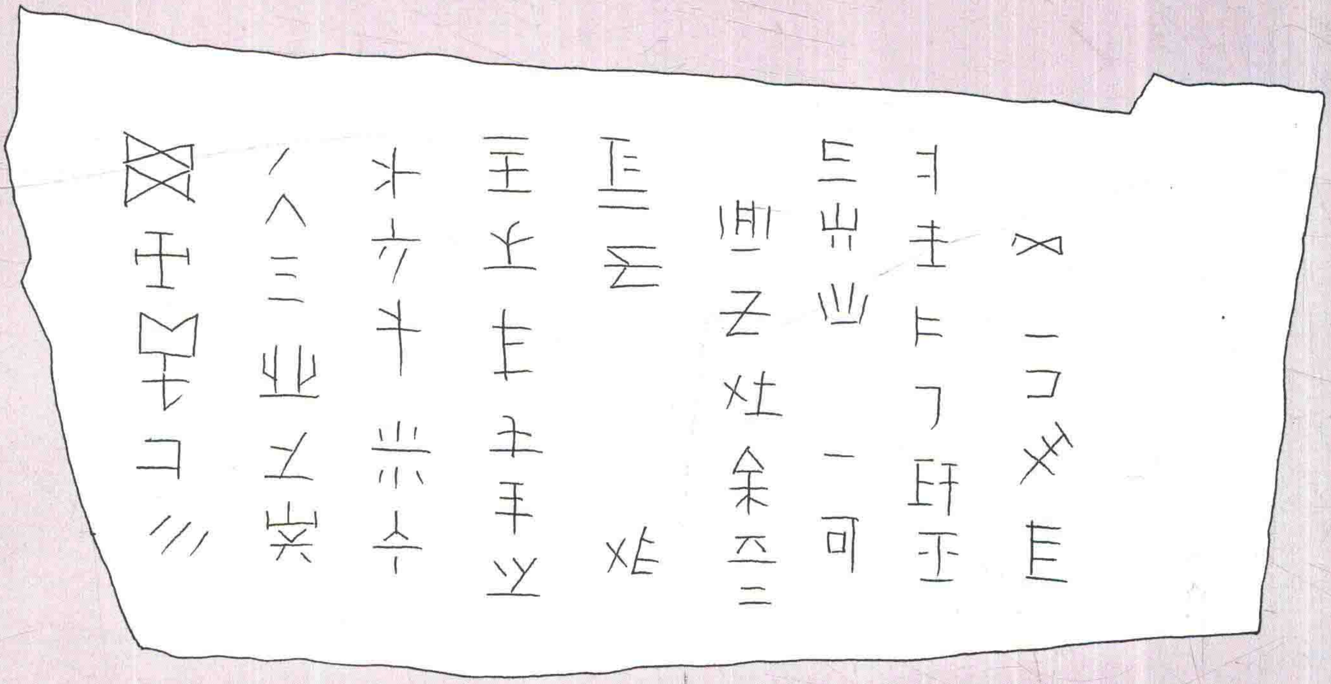

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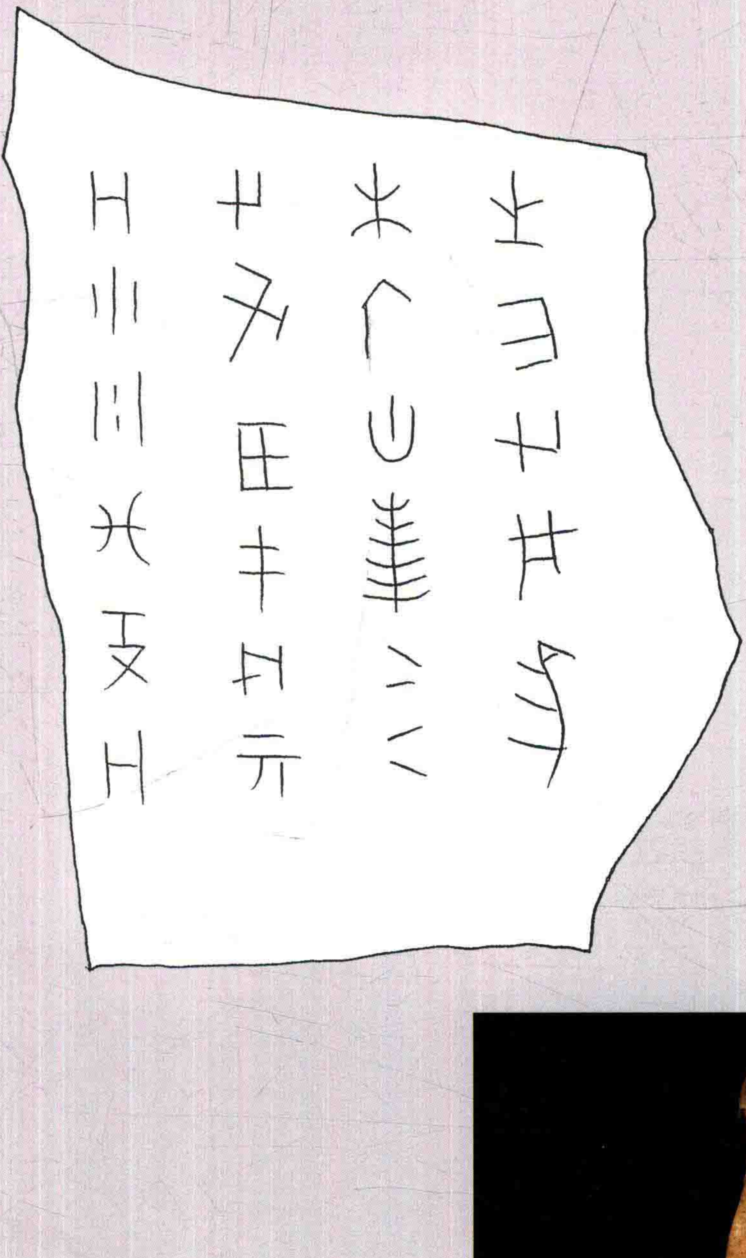

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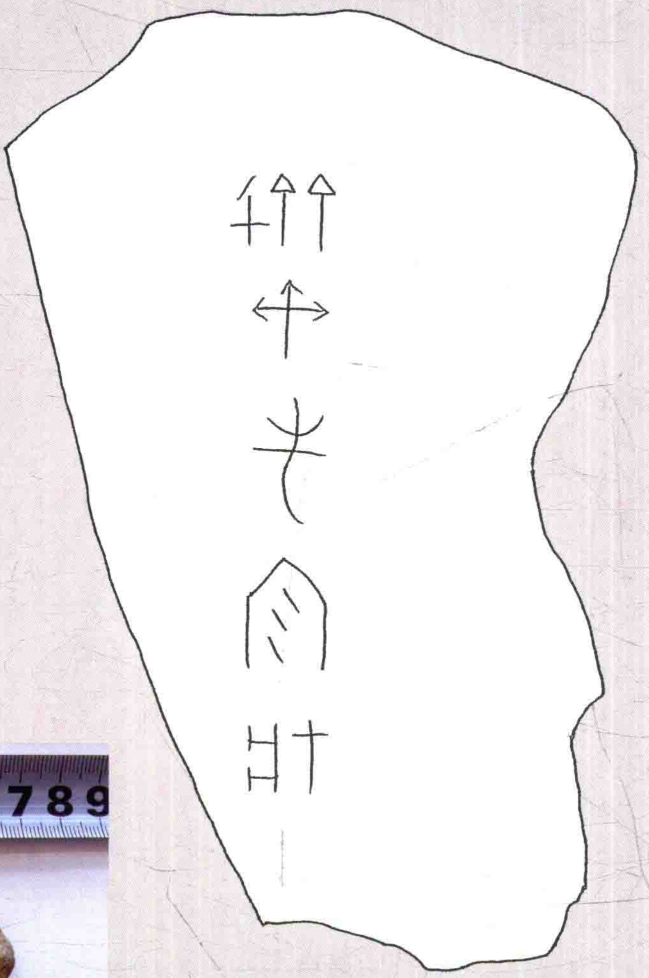

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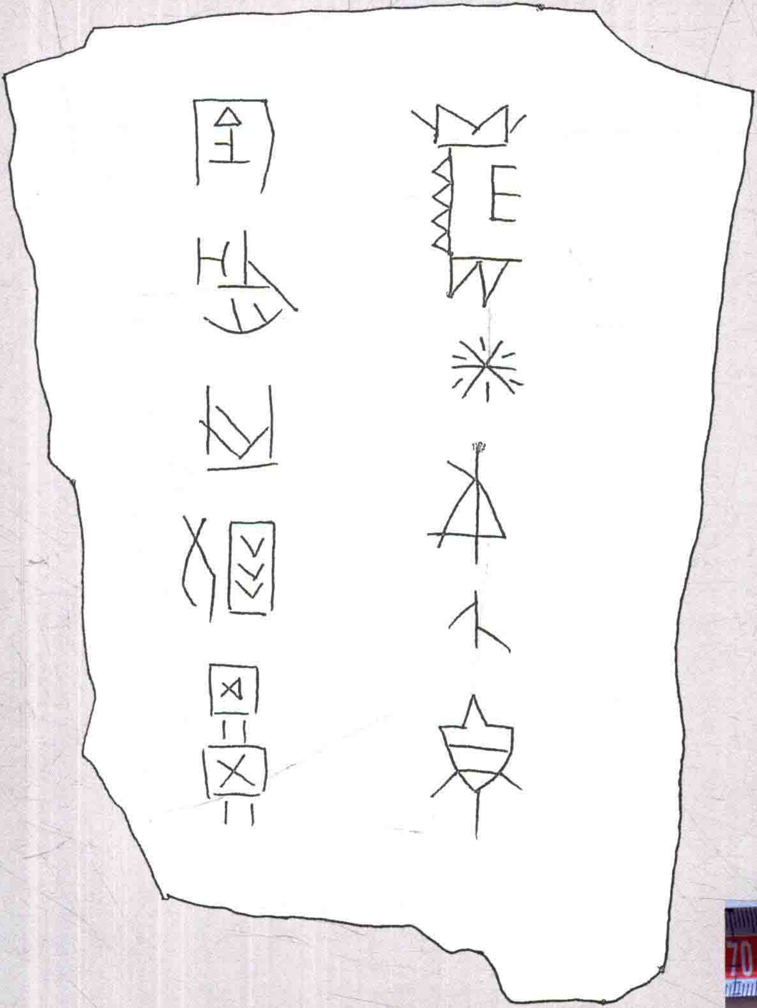

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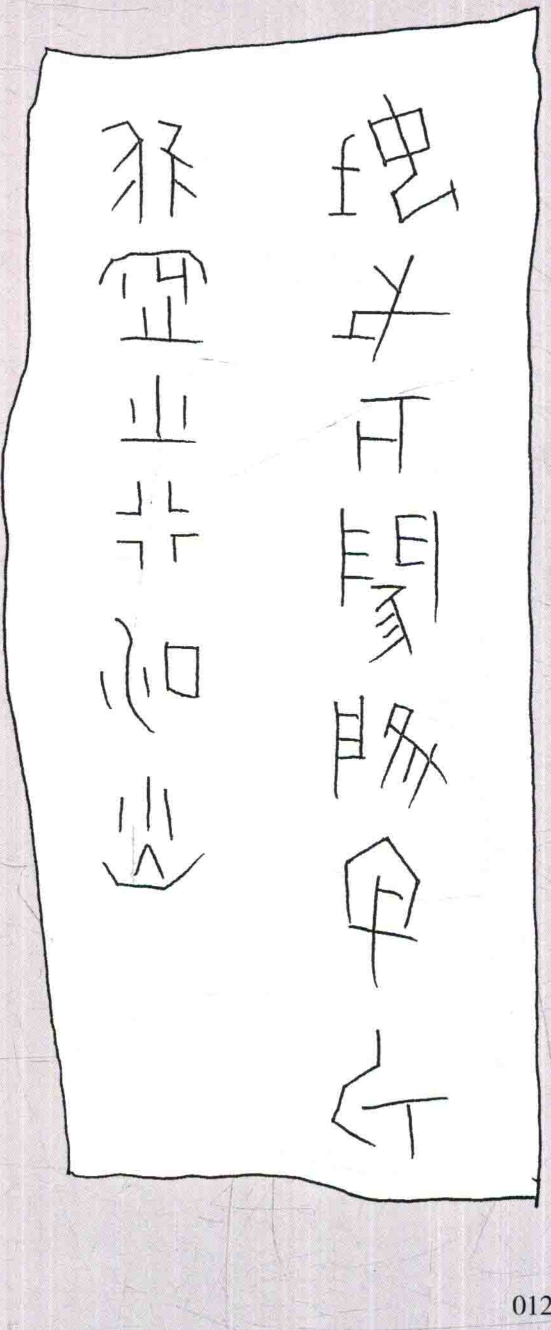

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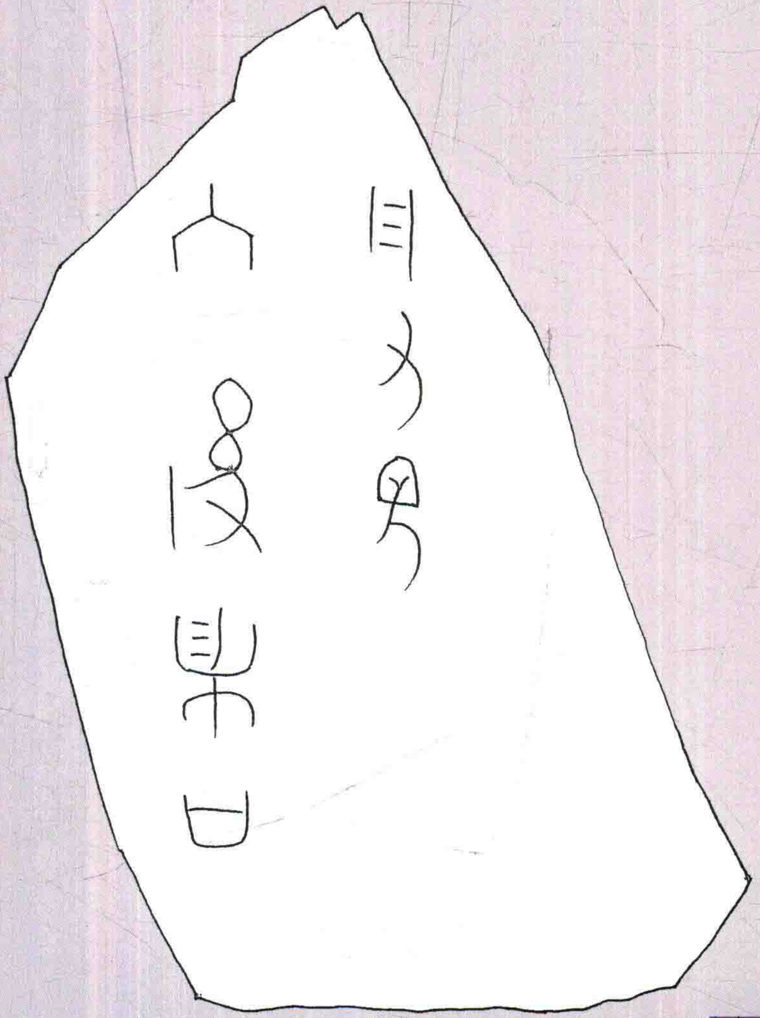

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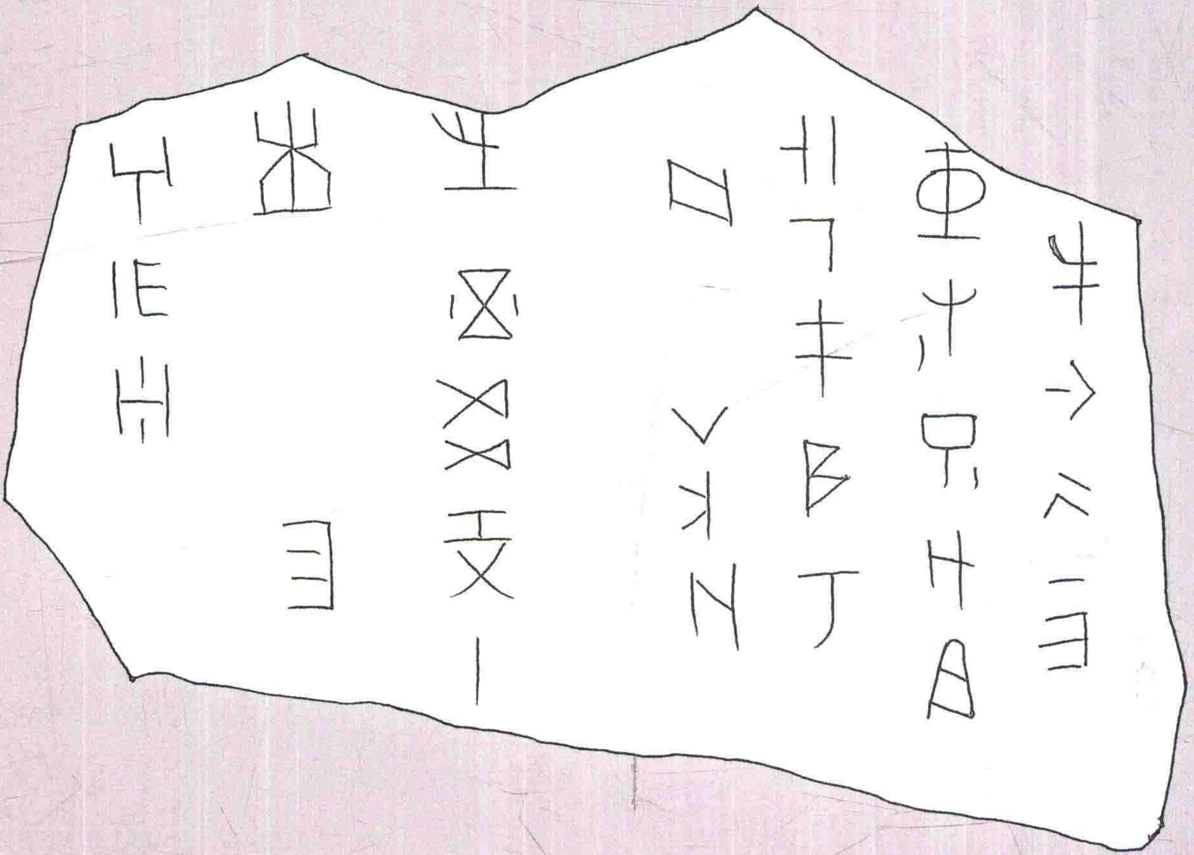

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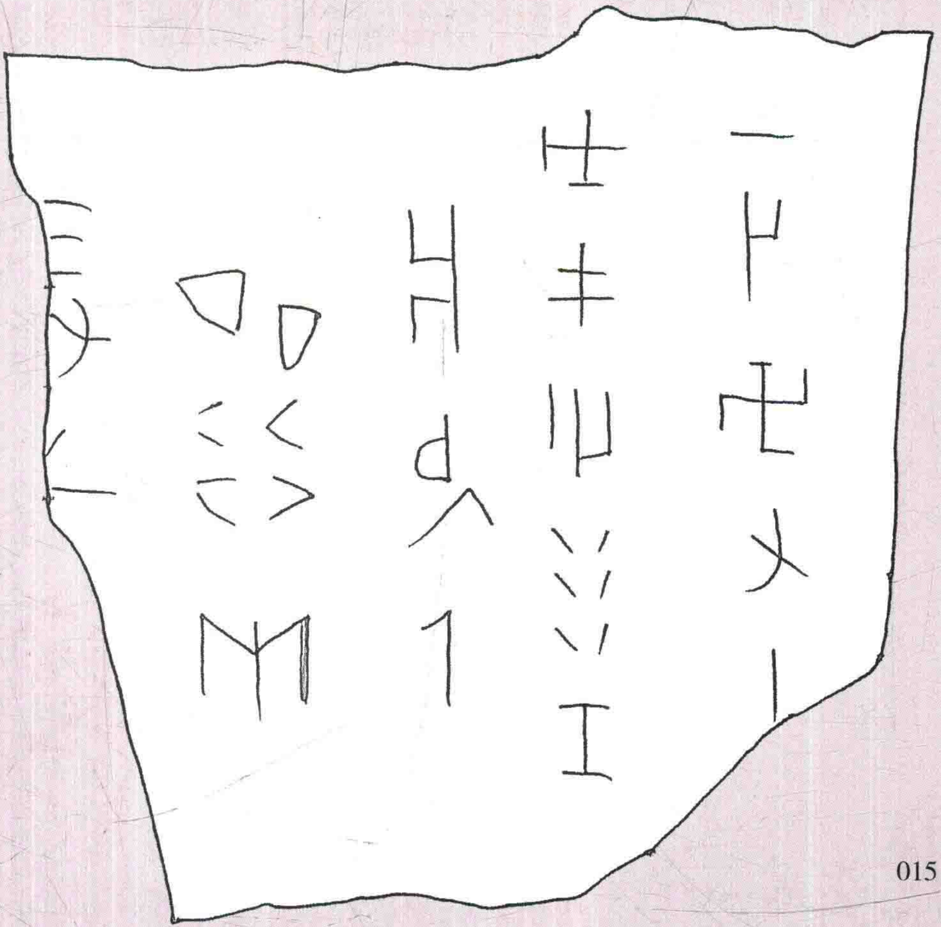

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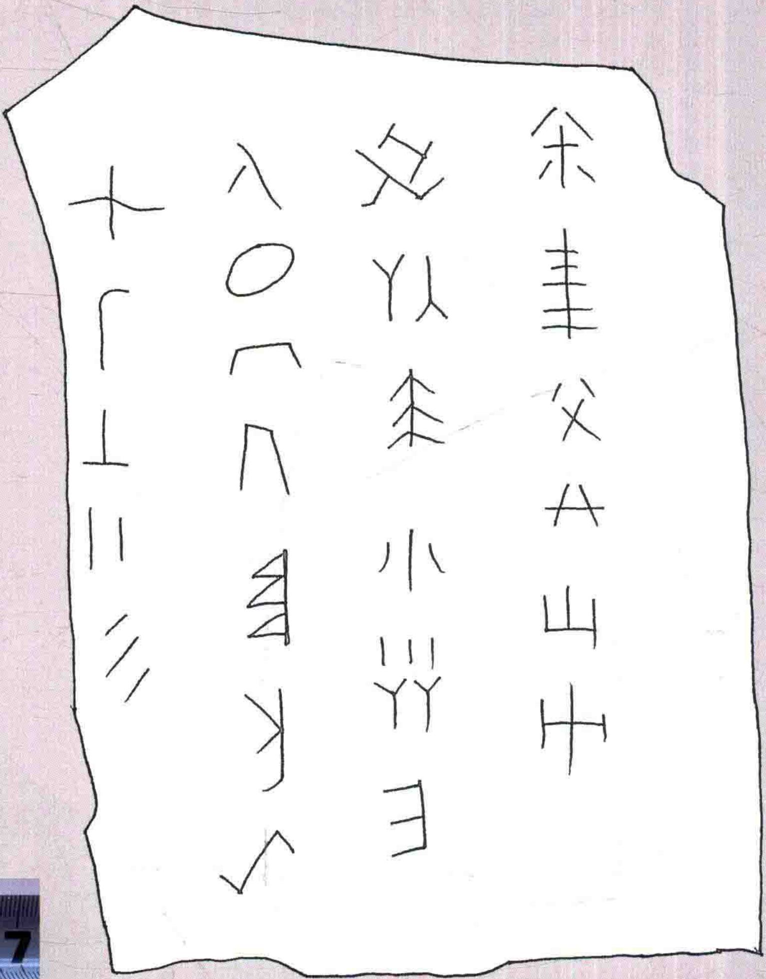

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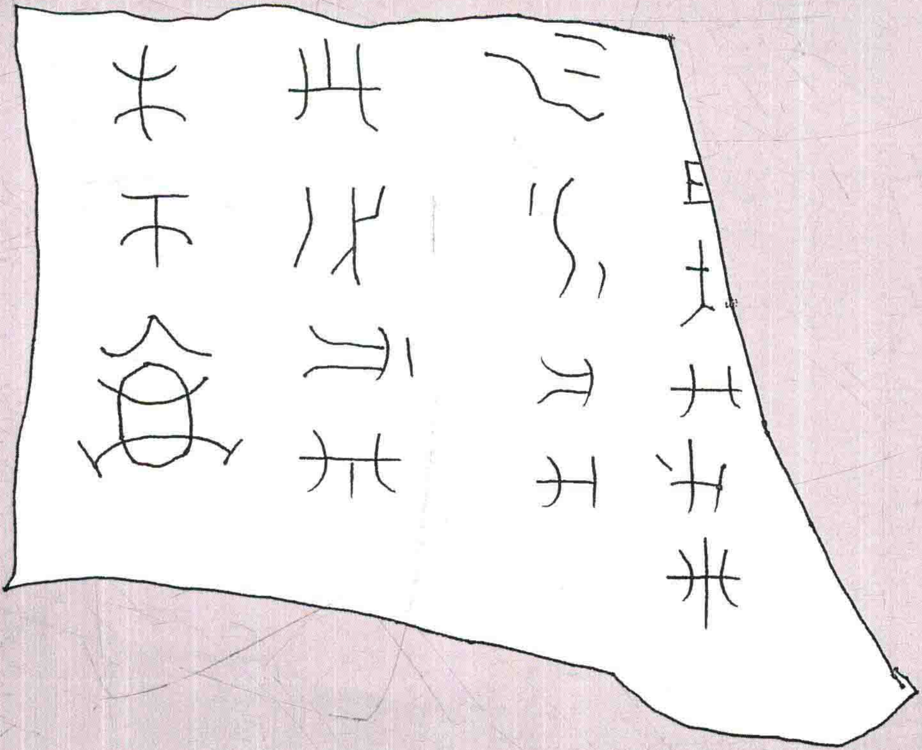

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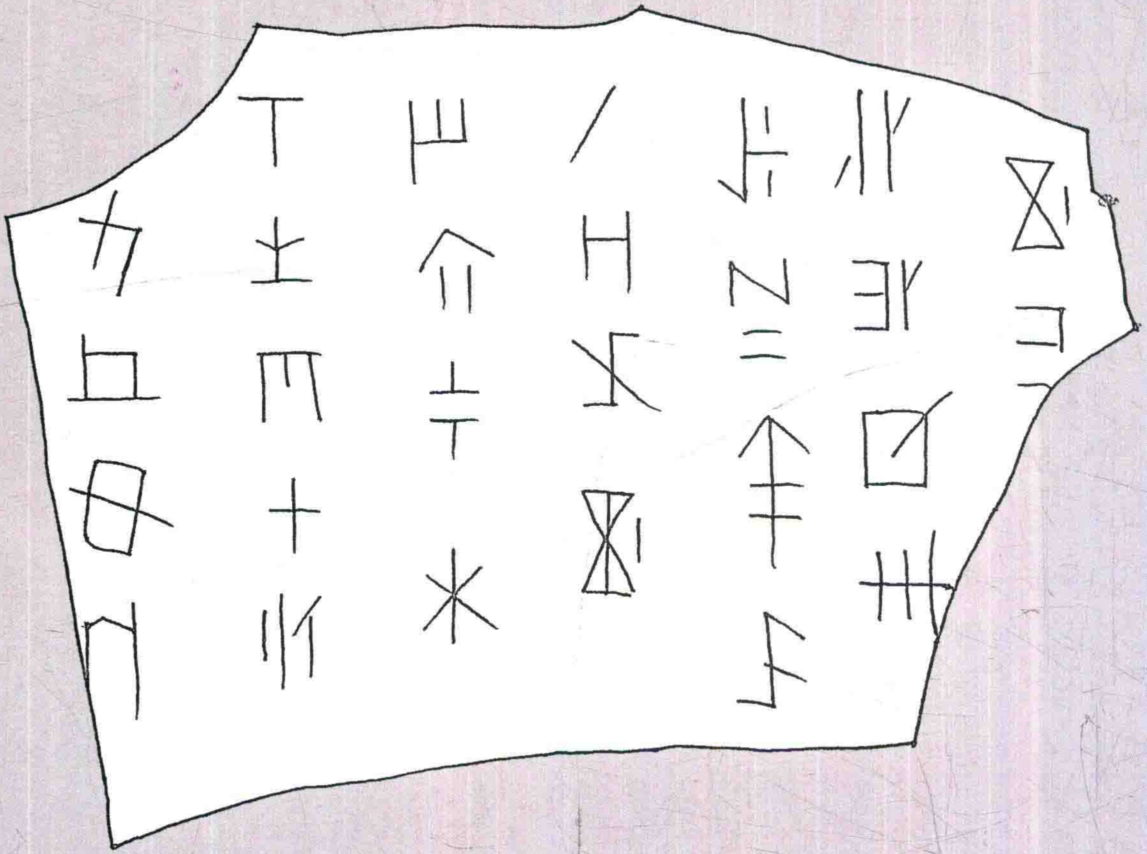

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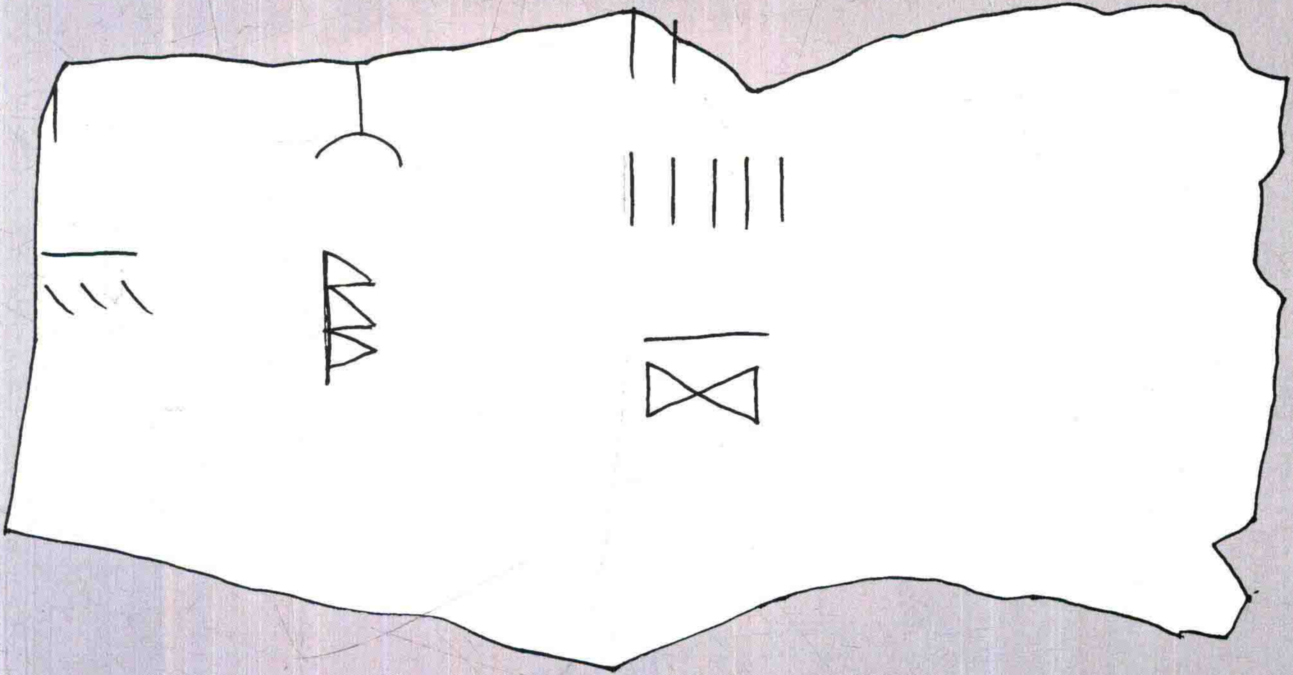

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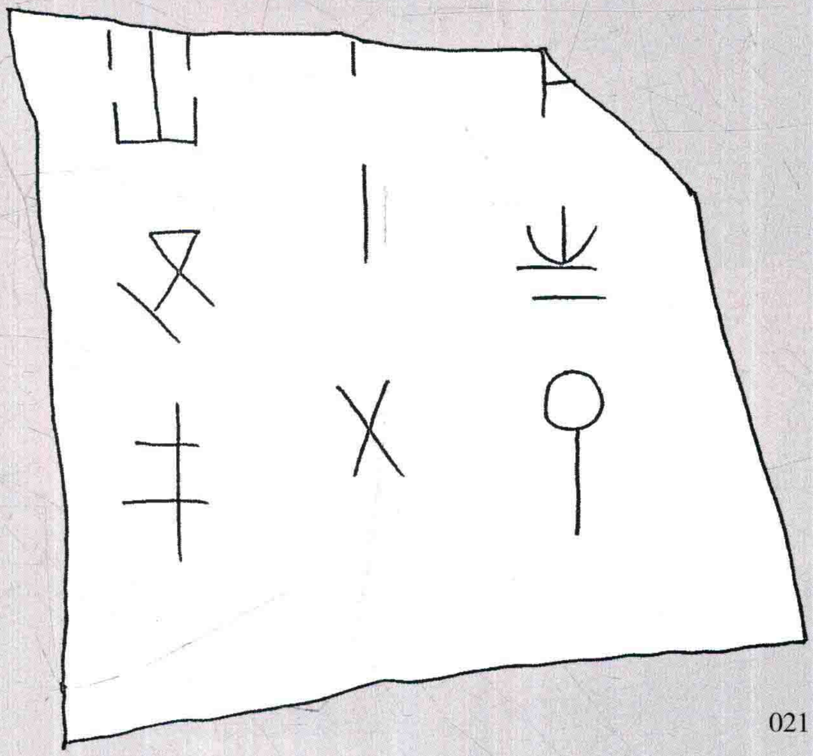

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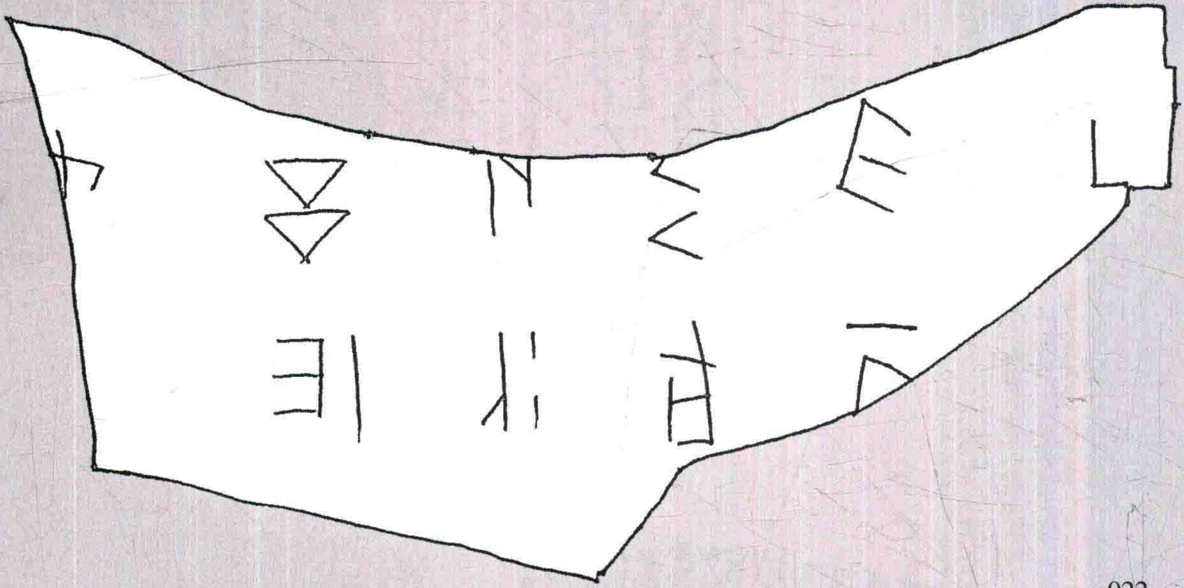

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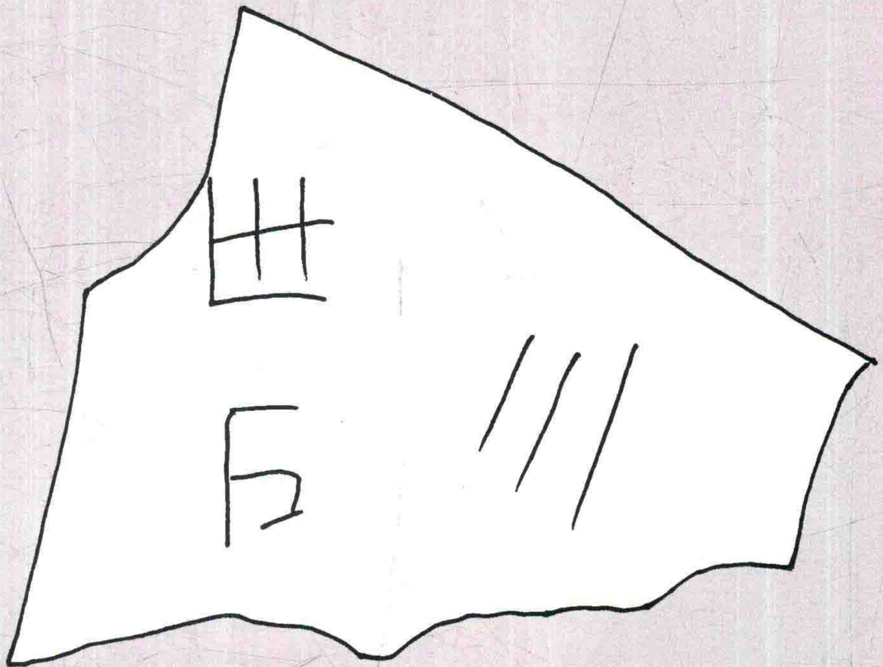

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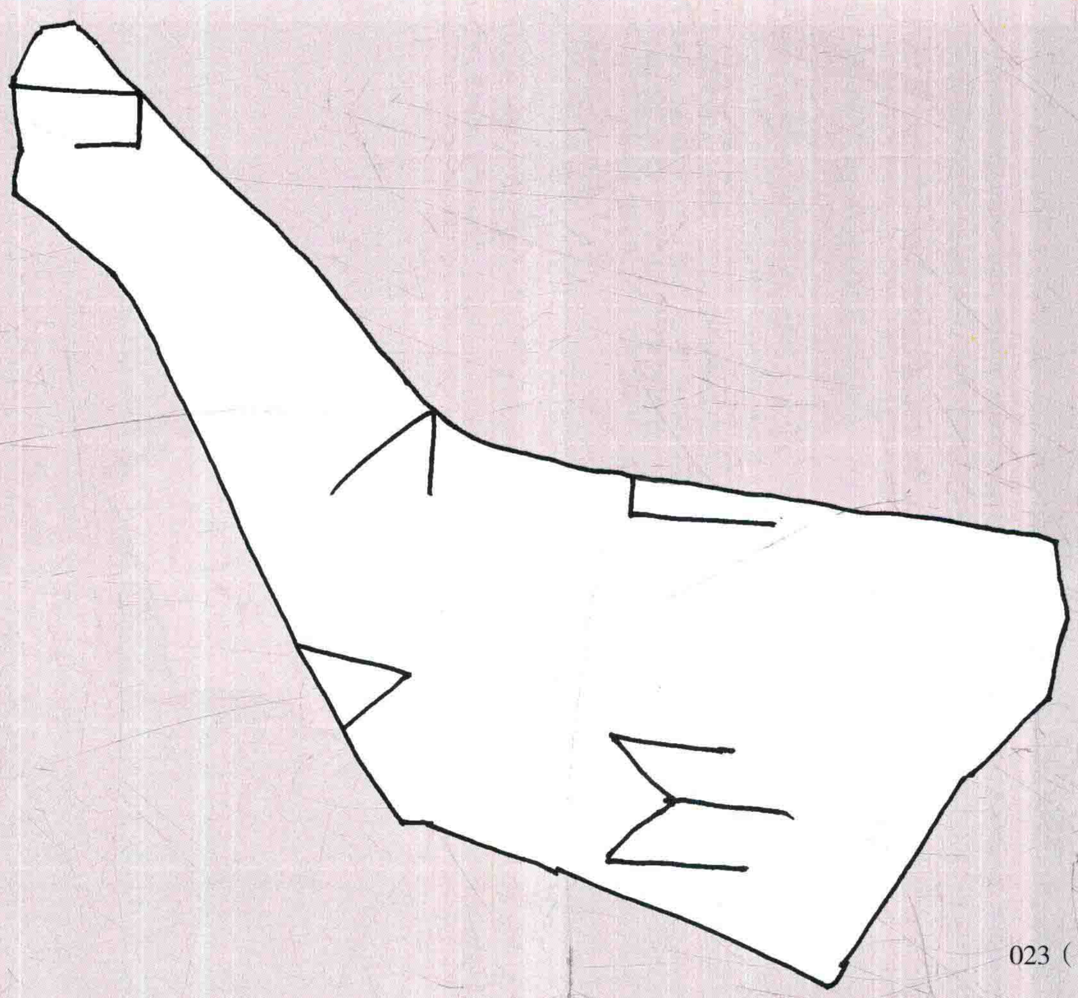
地表采集（7件）
2011年12月19日



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2011年12月19日

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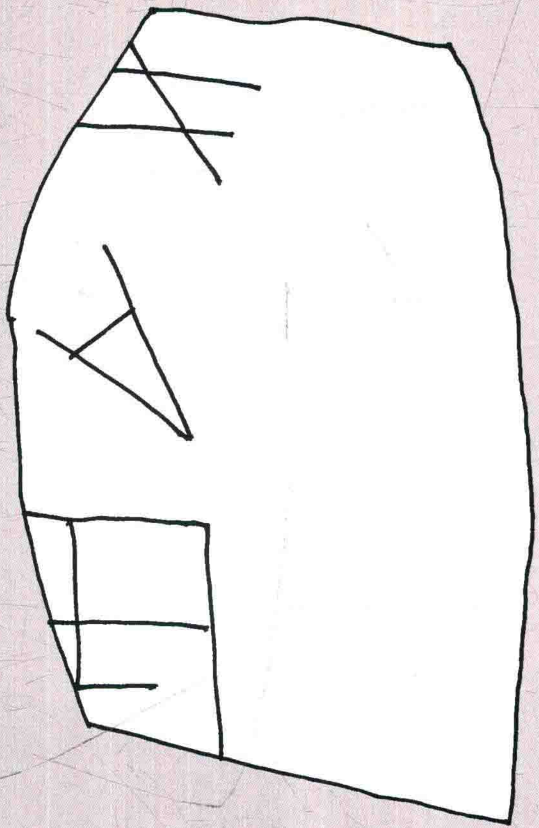

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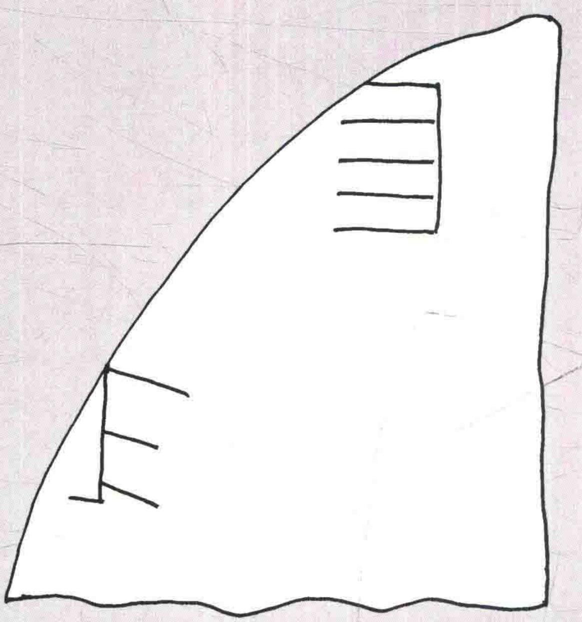

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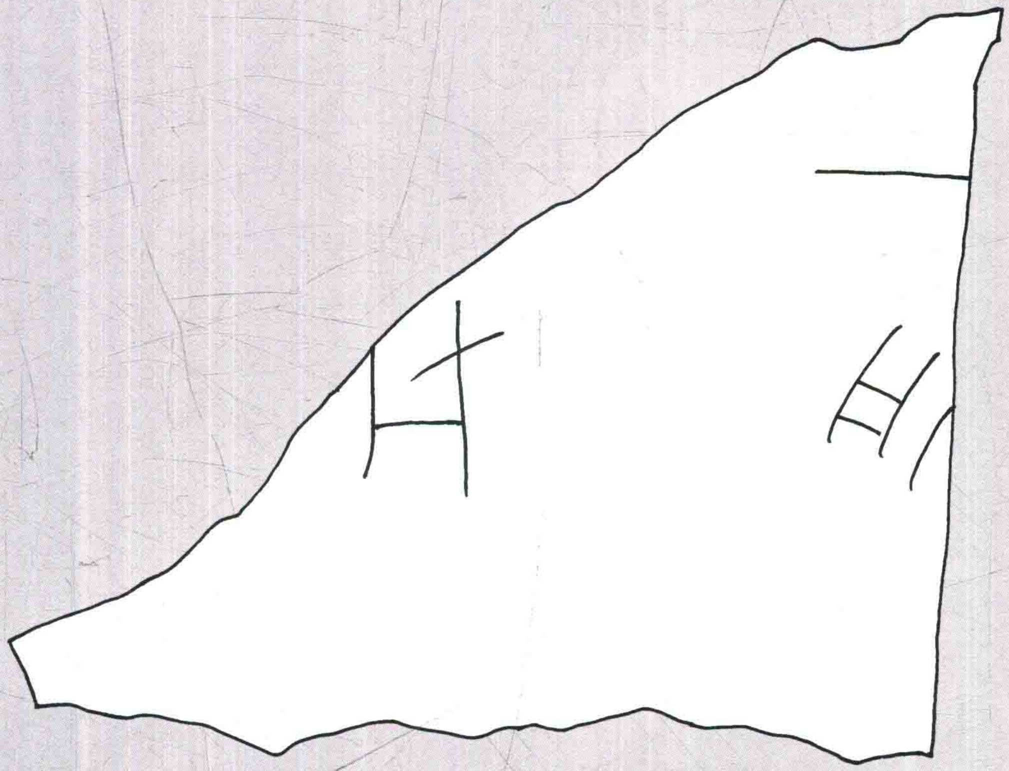
2011年12月19日

023



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地表采集（7件）
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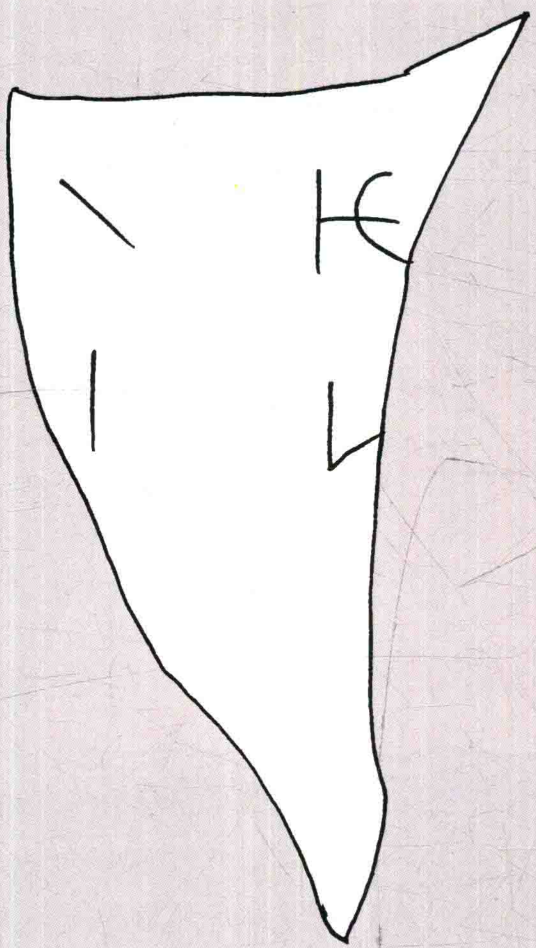

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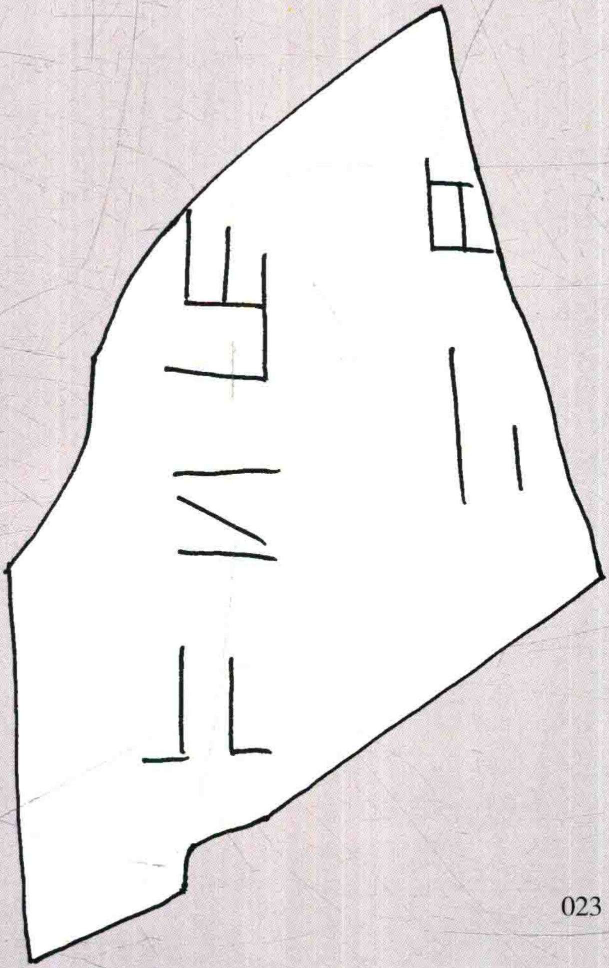
感桑：023
地表采集（7件）
2011年12月19日

023



023（7）

023(6)
023(4)
023(5)
023(7)
023(1)
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感桑：023
地表采集（7件）
2011年12月19日

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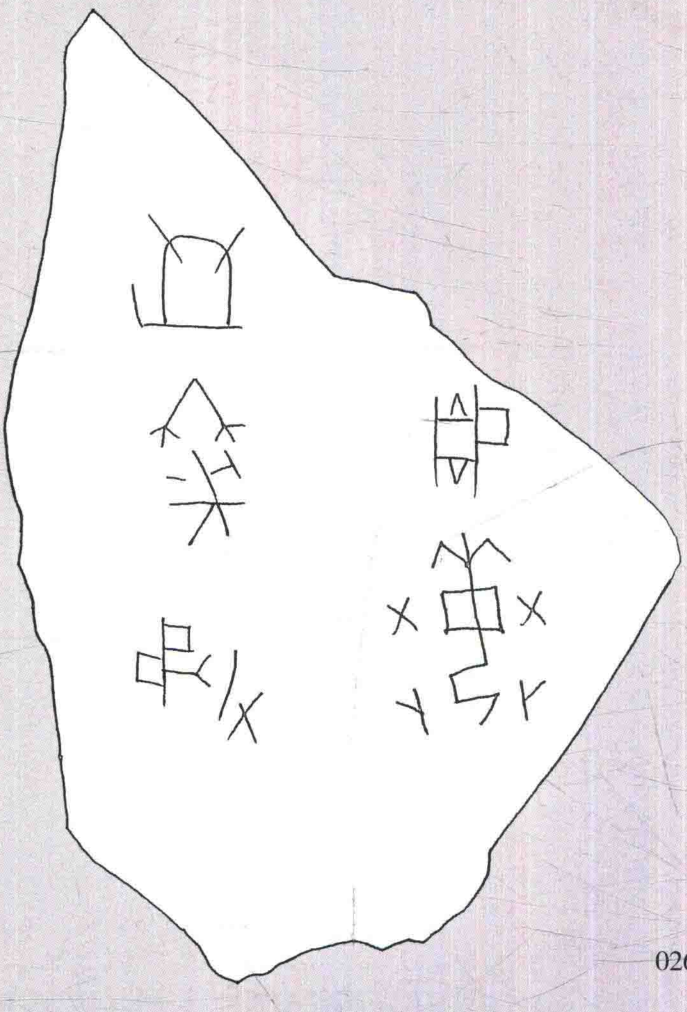
023



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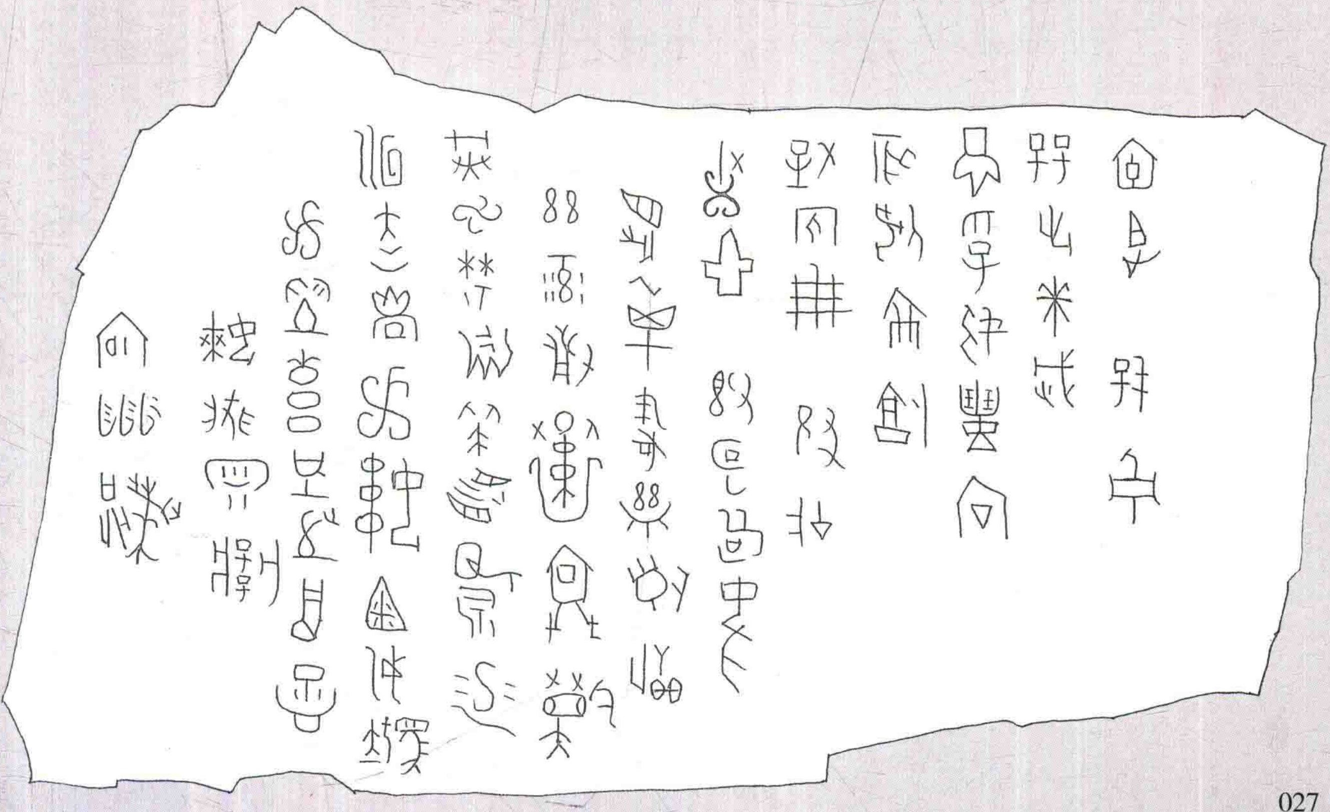

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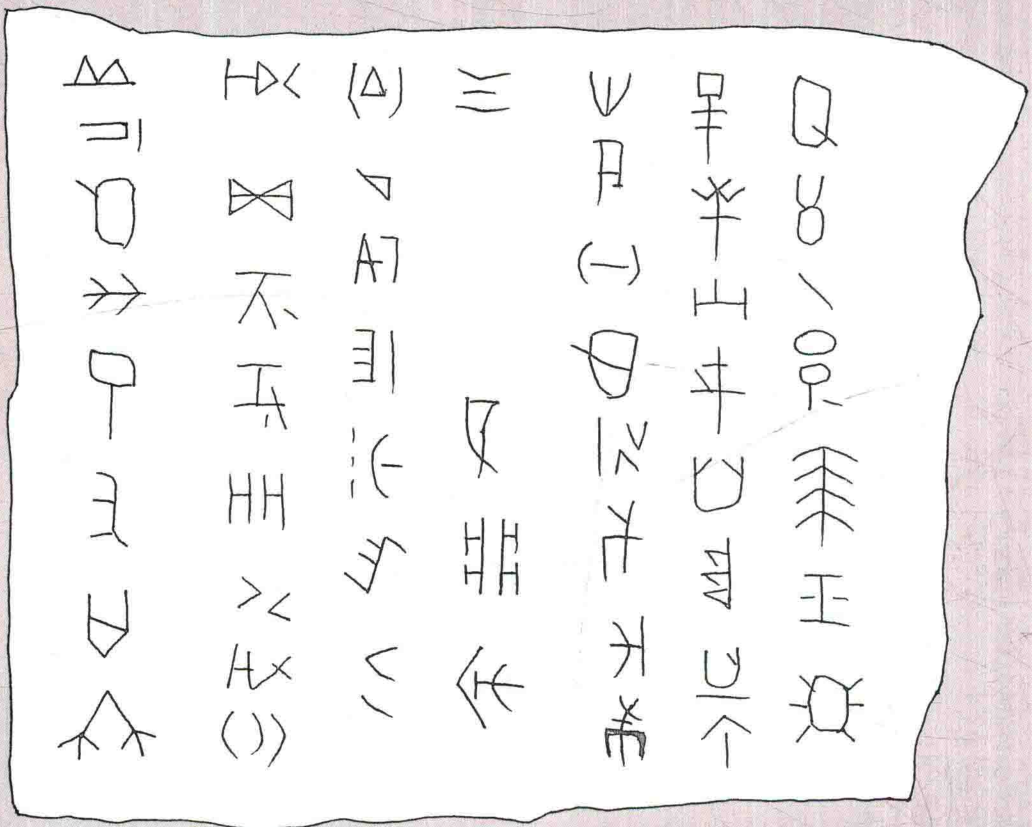

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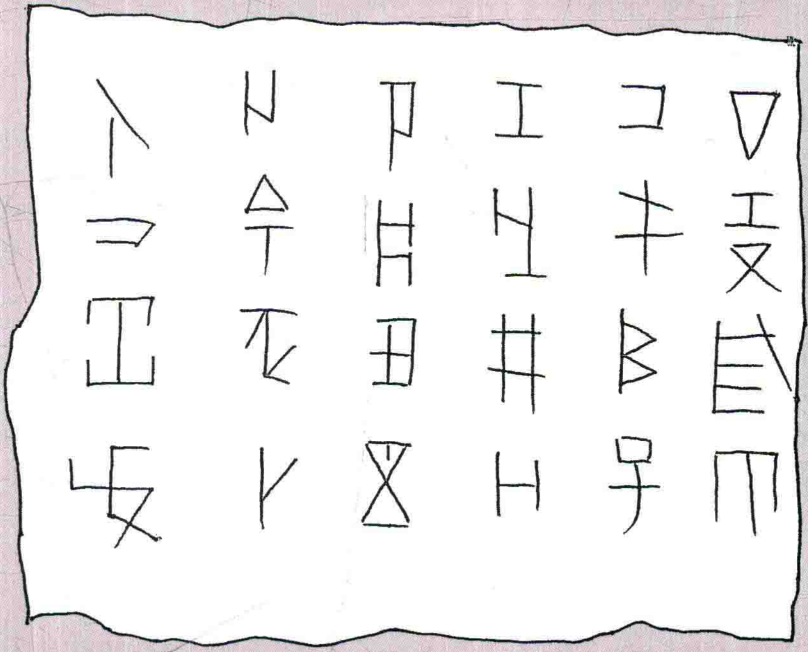

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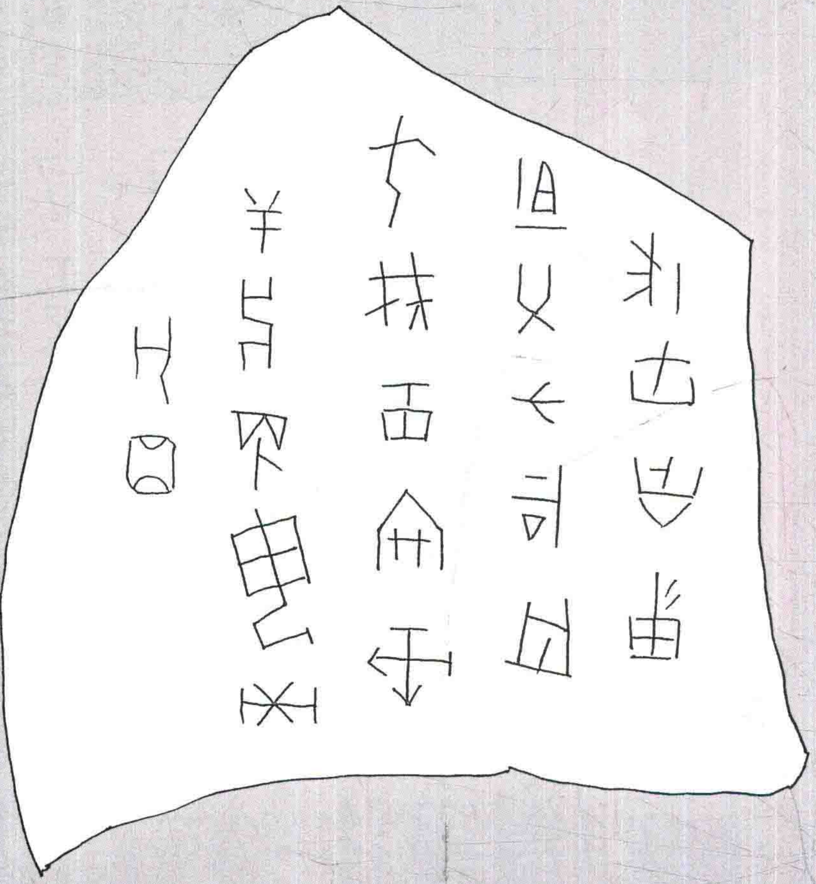

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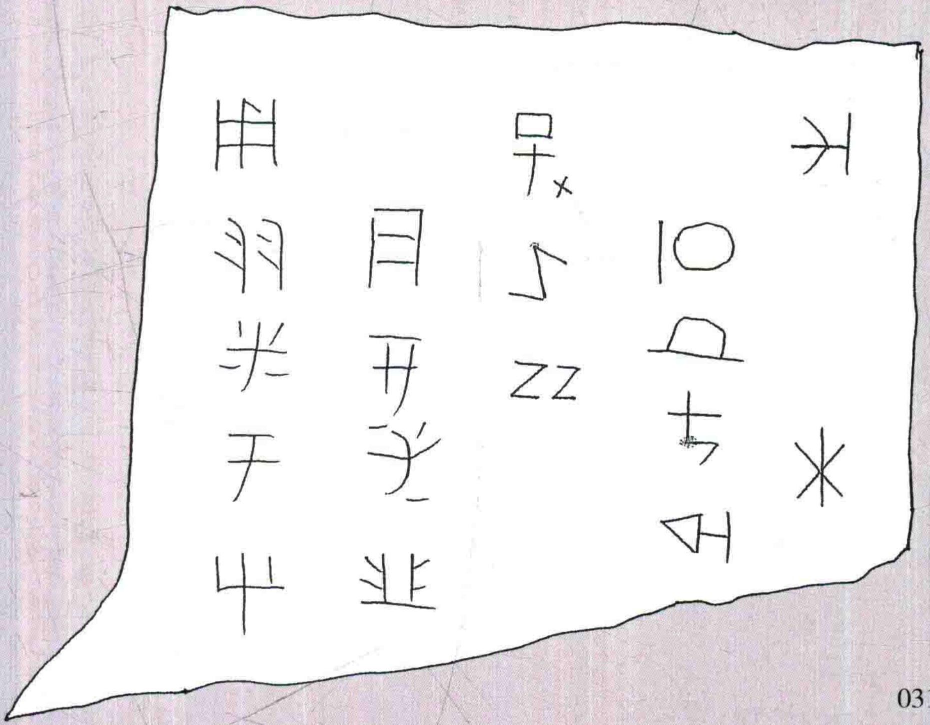

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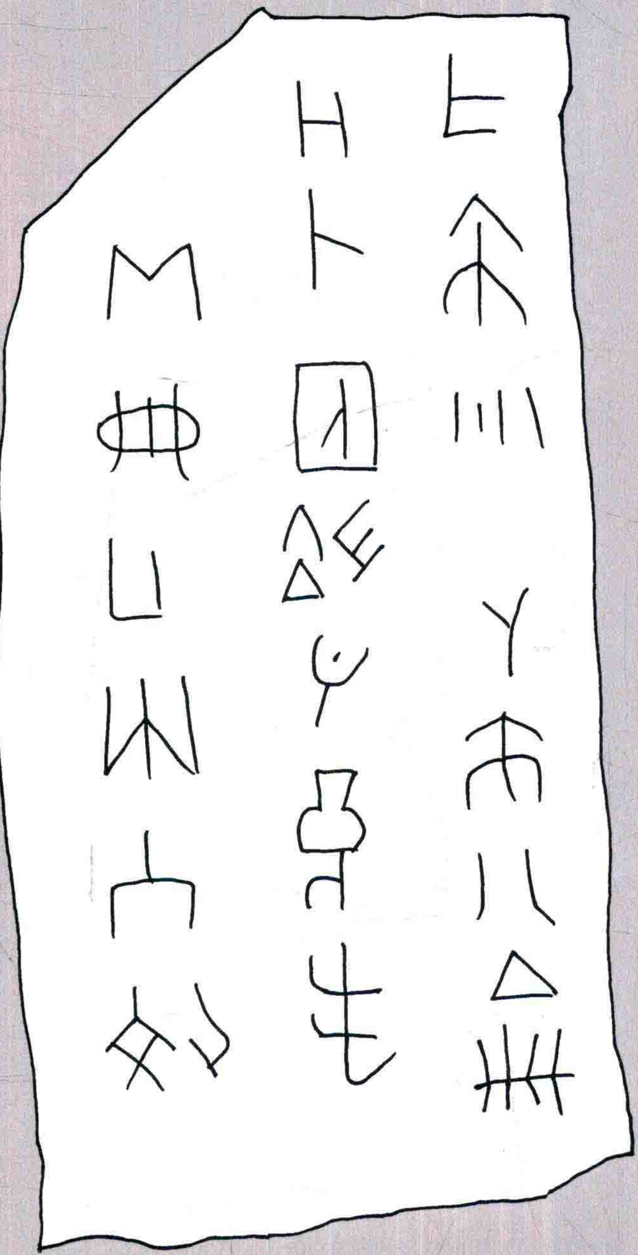
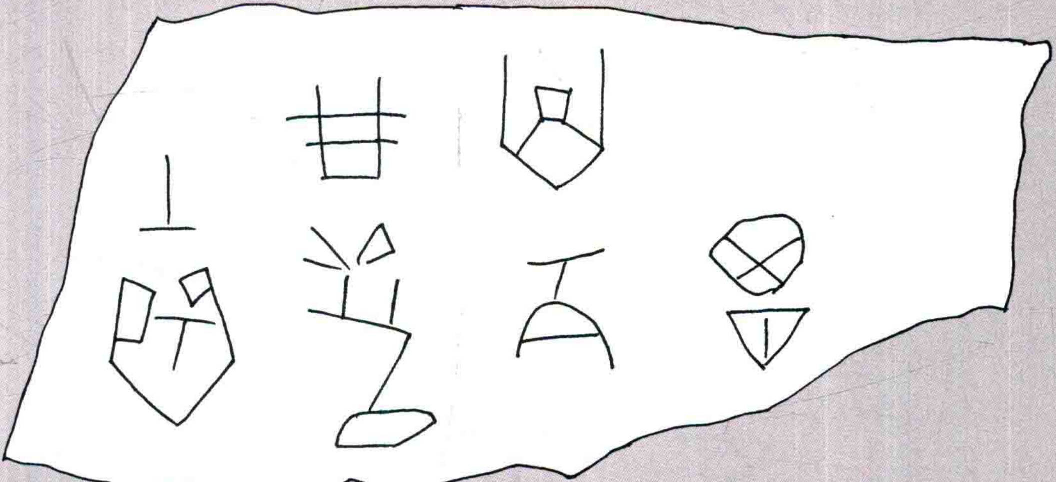


032（1）
（T06⑥：01）



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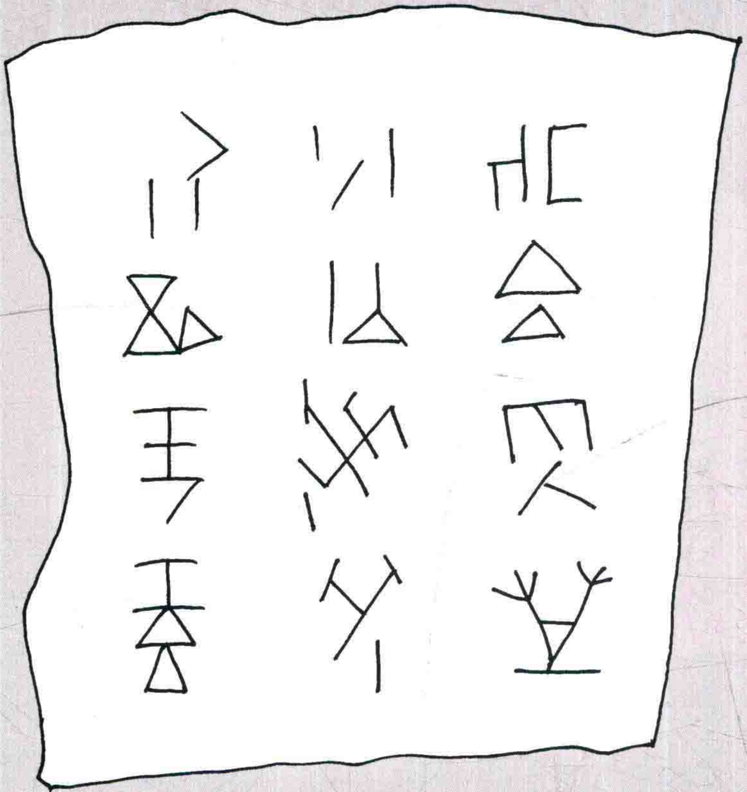

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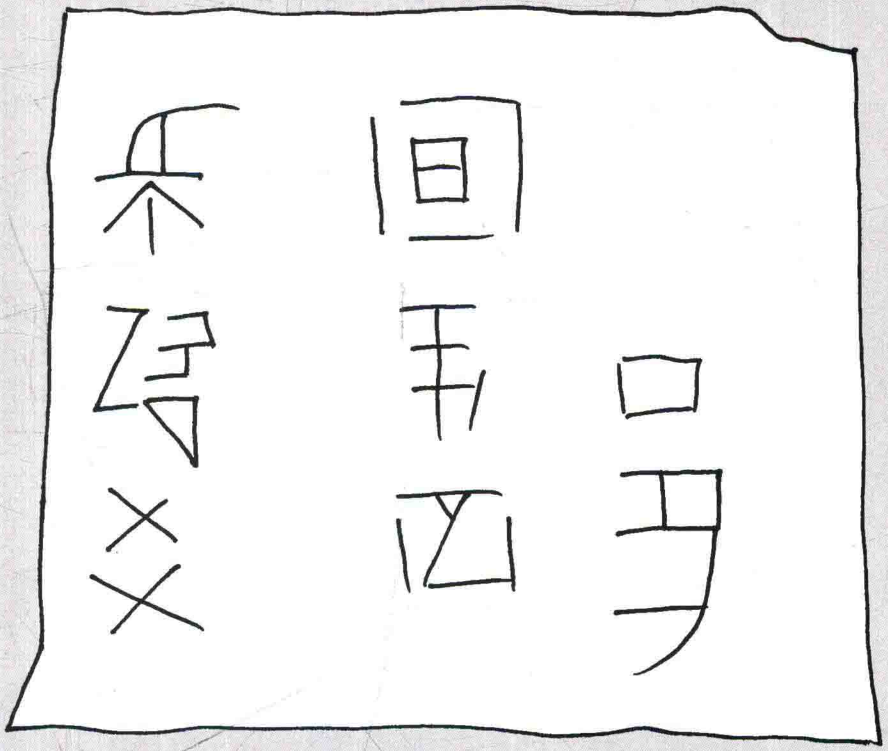

034
（T06⑥：07）

三、甘桑石刻文字符集

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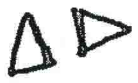	002-01-03		002-02-06
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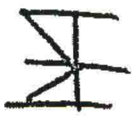	002-01-07		002-03-01
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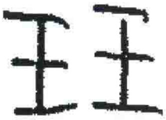	002–03–11
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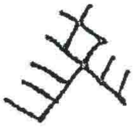	002–04–02
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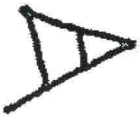	002–05–01
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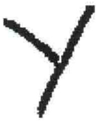	002–05–03
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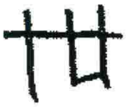
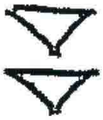
	002–05–05		002–06–01
	002–05–06		002–06–02
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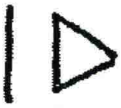	002–05–08		002–06–04
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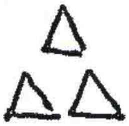
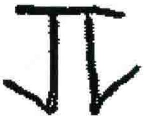
	002–05–14		002–06–10
	002–05–15		002–06–11

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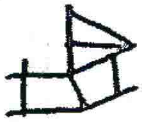	002–06–15
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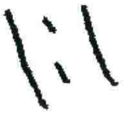
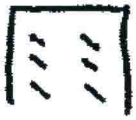
	002–07–02
	002–07–03
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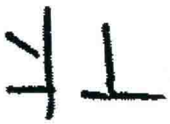	002–07–06
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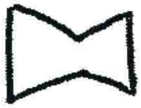	002–07–12
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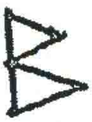	002–10–02

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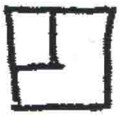	002–10–07
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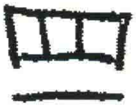	002–11–04
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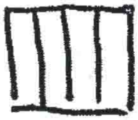	002–11–09
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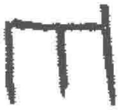
	002–12–02		002–13–04
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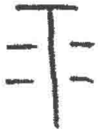	002–12–06		002–13–08
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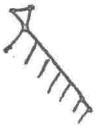
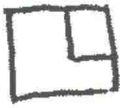
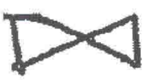
	002–12–08		002–13–10
	002–12–09		002–14–01
	002–13–01		002–14–02
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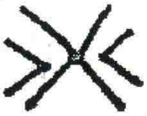
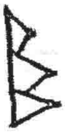
	002-14-08
	002-15-01
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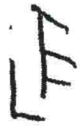	002-15-03
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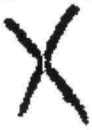
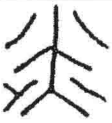
	002-16-06
	003-01-01
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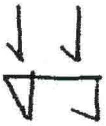	003-01-03
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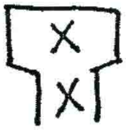	003-01-07
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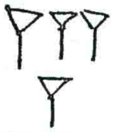	003-01-11
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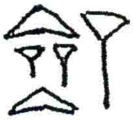
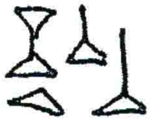
	003-02-01
	003-02-02
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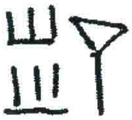	003-02-06
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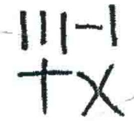
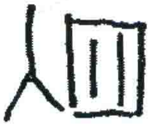
	003-02-08
	003-02-09
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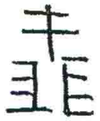	003-02-11
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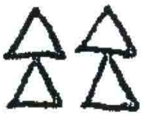	003-02-13
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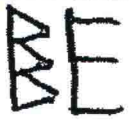
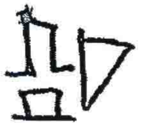
	003-03-09
	003-03-10
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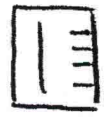	003-04-06
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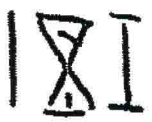	003-04-09

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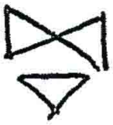	003–04–11
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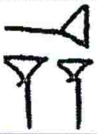	003–05–05
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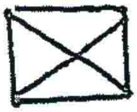
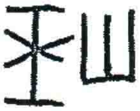
	003–06–10		004–01–02
	003–06–11		004–01–03
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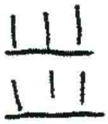
	003–07–04		004–02–02
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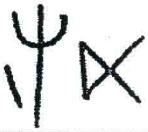	003–07–06		004–02–04
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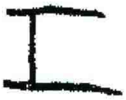	004-02-07
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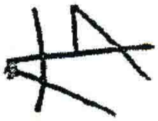
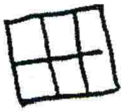
	004-03-01
	004-03-02
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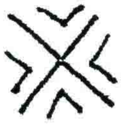	004-03-05
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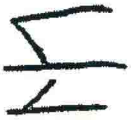	004-03-12
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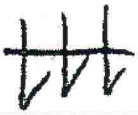	004-04-06
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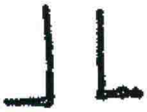	004-04-13

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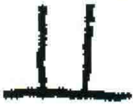
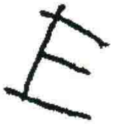
	004-05-03
	004-05-04
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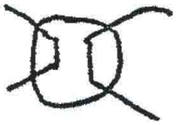	004-07-04
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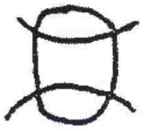
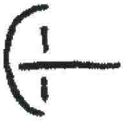
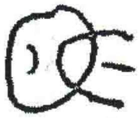
	004–07–09
	004–07–10
	004–07–11
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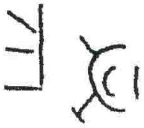
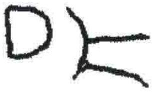
	004–08–01
	004–08–02
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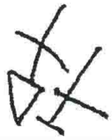
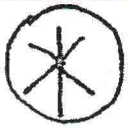
	004–08–04
	004–08–05
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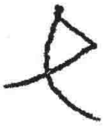
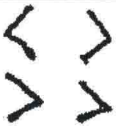
	004–08–10
	004–08–11
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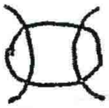	004–09–01
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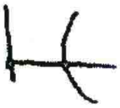	004–09–06
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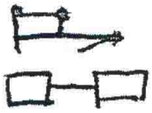	004–10–02
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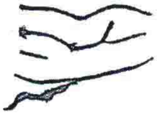	004-10-06
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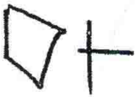	005-01-04
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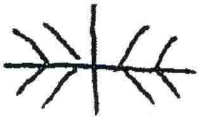
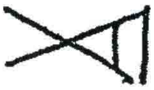
	005-02-04
	005-02-05
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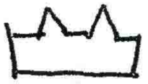	005-02-07
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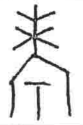	005-04-02
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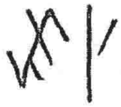
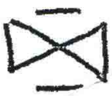
	005-04-04
	005-04-05
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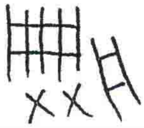	005-05-01
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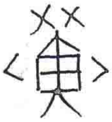	005-05-07
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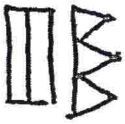
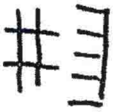
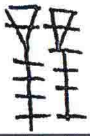
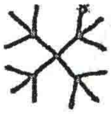
	005-06-05
	005-06-06
	005-06-07
	005-06-08
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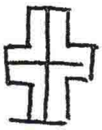
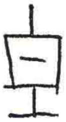
	005-07-04
	005-07-05
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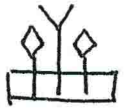
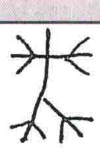
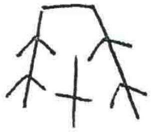
	005-08-03		005-09-07
	005-08-04		005-10-01
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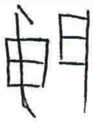	005-09-02		006-01-01
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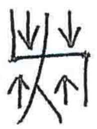	005-09-06		006-02-01

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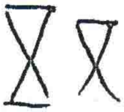
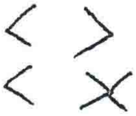
	006-02-03
	006-02-04
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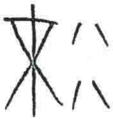	006-04-01
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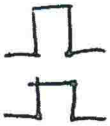	006-04-03
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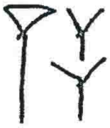
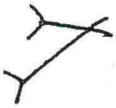
	007-01-01

	007-01-02
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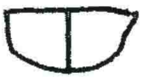
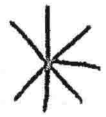
	007-02-09

	007-03-01
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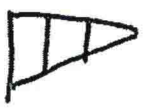	007-04-01
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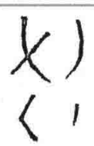	007-04-04
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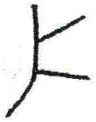	007-06-02
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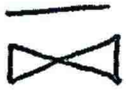
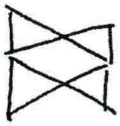
	007–08–09
	008–01–01
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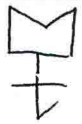	008–01–03
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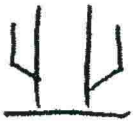	008–02–04
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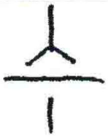	008–03–05
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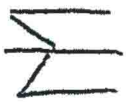	008-05-02		008-07-04
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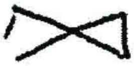	008-09-01		009-02-01
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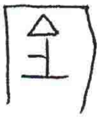	011-01-01
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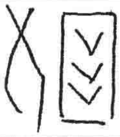	011-01-04
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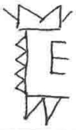
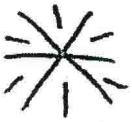
	011-02-01
	011-02-02
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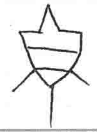	011-02-05
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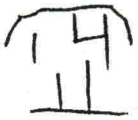	012-01-02
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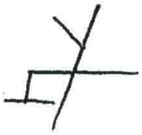	012-02-02
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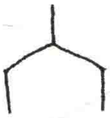	013-01-01
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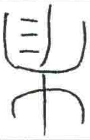	013-01-03
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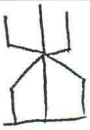	014-02-01
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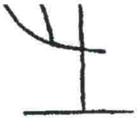
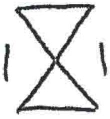
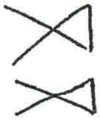
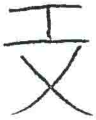
	014-03-01
	014-03-02
	014-03-03
	014-03-04
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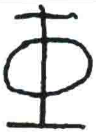	014-06-01
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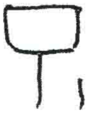	014 -06-03
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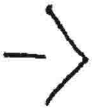	014-07-02
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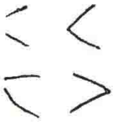	015-01-02
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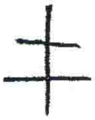	015-03-02
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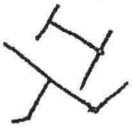
	016-01-02		016-03-01
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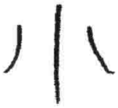
	016-01-05		016-03-04
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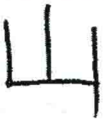
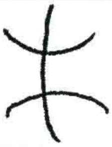
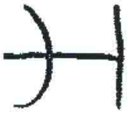
	016-04-05		017-03-03
	016-04-06		017-03-04
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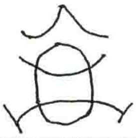
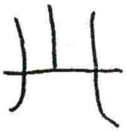
	017-01-03		017-04-03
	017-02-01		017-04-04
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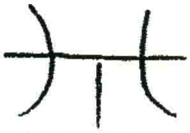
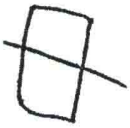
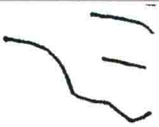
	017-02-04		018-01-03
	017-03-01		018-01-04
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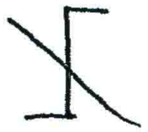	018-04-03
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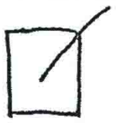	018-06-03
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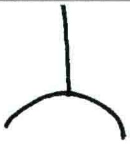	019-02-01
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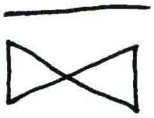	019-03-02
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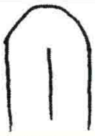
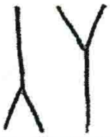
	020-03-01
	020-03-02

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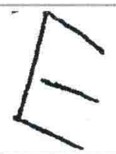	022-04-01
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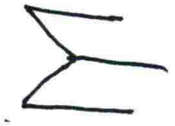	023（2）-01-01
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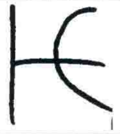	023（6）-02-01
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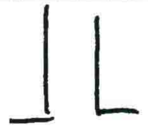	023（7）-01-03
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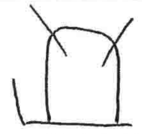
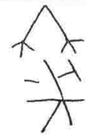
	026-01-01
	026-01-02

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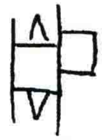
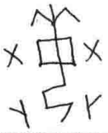
	026-02-01
	026-02-02
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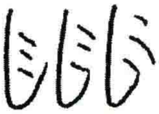	027-01-02
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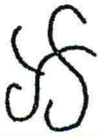	027-03-01
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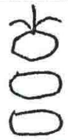
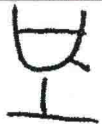
	027-03-03
	027-03-04
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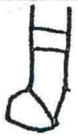
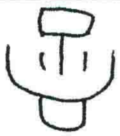
	027-03-06
	027-03-07
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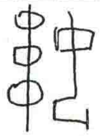	027-04-05

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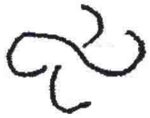	027-05-02
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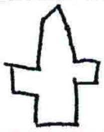	027-08-02
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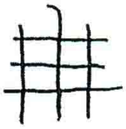	027-09-03
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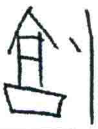	027-10-04
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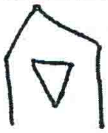	027-11-05

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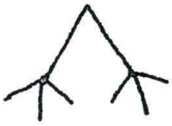
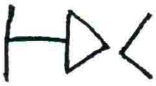
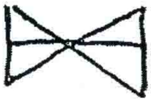
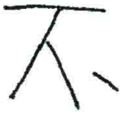
	028-01-08
	028-02-01
	028-02-02
	028-02-03
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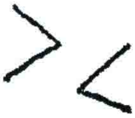	028-02-06

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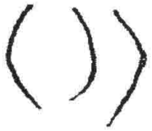	028–02–08
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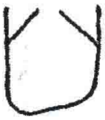	028-06-05
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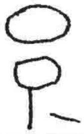
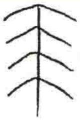
	028-07-04
	028-07-05
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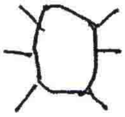	028-07-07
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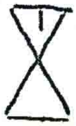	029-03-04
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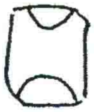	030-01-02
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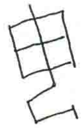	030-02-04

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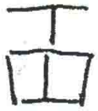	030-03-03
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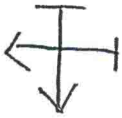	030-03-05
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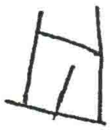	030-04-05

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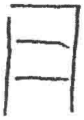	031-02-01
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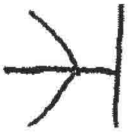	031-05-01
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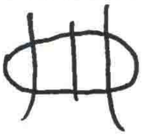	032（1）-01-02
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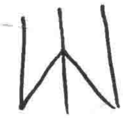	032（1）-01-04
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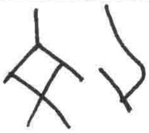	032（1）-01-06
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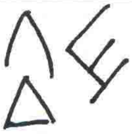	032（1）-02-04
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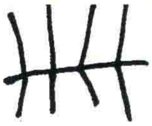
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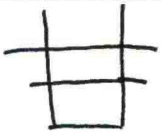
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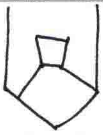
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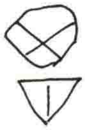
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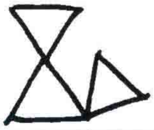
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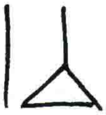	033-02-02
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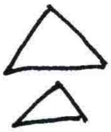	033-03-02
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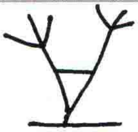	033-03-04
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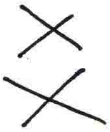
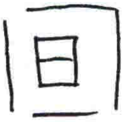
	034-01-03
	034-02-01

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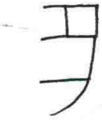	028-03-02

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